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Poetry.

A PENITENTIAL USE OF THE LORD'S PRAYER.

"GIVE US THIS DAY OUR DAILY BREAD."

"Give us that daily bread, O Lord, this day"
Which fed Thee when on earth Thy footsteps trod,
That meat which is to labor and obey
The blessed will of God.*

Give us to drink the calm, unsullied tide
Of Catholic teaching, ere disturbed by strife;
Even those waters which the Church Thy Bride
Draws from the well of Life.

Make us with sorrow's bitter bread content.
Token of holy penitence within,
Grant us that healing cup wherein are blent
The tears that flow for sin.

Feed us with Angels' food that we may grow
Holy as they are in the courts on high;
Even the promised "bread from Heaven," that so,
Our souls may never die.†

That banquet saving from the grave's dark brink;
That blessed promise of immortal good;
O Giver of the feast, be Thou our drink,
O Lord, be Thou our food!

Lowly to that dread Altar we draw nigh,
Where Thy dear Body is the offering;
To drink the "Balm of Immortality,"‡
To feed upon our King.

Lord hear us! contrite in the dust we bow,
To plead Thy mercy's limitless extent;
O by that Blood, on Calvary shed, as now,
Absolve the penitent!

Teach us to "know thy Body"§ on that board
Which beareth foretaste of the joys of Heaven:
Contrite we come unto the feast, dear Lord,
O send us back forgiven!

Hyde Park, 1846. ACOLYTUS.

ANTIQUITY OF THE ANCIENT LITURGIES.||

It may be very reasonably asked upon what rests the belief that these Liturgies are ancient and authentic, nay primitive, and the compositions of the Apostles? I answer, that to the extent of the most important parts at least being their composition, it rests on the same evidence by which many of the articles of belief, ceremonies, and observances of the Christian Church are sanctioned, and now universally admitted. I instance analagous case, the authority upon which the Canon of Scripture has been completed and recognised by the Church of England.¶ The various writings of which the New Testament consists, were not all written and put forth at the same time. Nay, the Apostles taught and founded churches long before any one of these writings existed; nor was the whole collected and ushered into the world as a single volume, as we now have it, or the inspiration of all of them admitted, till long after the Apostolic age. It is well known that, in some places, Gospels and other writings were received as genuine which have since been excluded as spurious; and, on the other hand, some which are now received by the Christian Church as Canonical Scriptures, were, for a long period, not so recognised. Thus, it was long before the Apocalypse was received in the Eastern Church, and in the Western Church there was the like scepticism as to the Epistle to the Hebrews. As to this last, an eminent writer observes: "Though received in the East, it was not received in the Latin Churches till St. Jerome's time. St. Irenæus either does not affirm, or denies that it is St. Paul's. Tertullian ascribes it to St. Barnabas. Caius excluded it from his list. St. Hippolytus does not receive it. St. Cyprian is silent about it. It is doubtful whether St. Optatus received it. Now that this important Epistle is part of the inspired word of God, there is no doubt. But why? Because the testimony of the fourth and fifth centuries, when Christians were at leisure to examine the questions thoroughly, is altogether in its favor. I know of no other reason, and I consider this to be quite sufficient." It is on the same sort of evidence precisely, that we hold the Liturgies I have noticed to have been used in the early Church, and thus to be exponents of her doctrine, and witnesses of her practice as to the Holy Eucharist.

We are not, however, to expect that we can trace the existence of the Eucharistic Office in the various churches, as far back as we do the writings of the Apostles and Evangelists; and for this, among other reasons, that, as already observed, this portion of the Church Service was reckoned so sacred, that it was not committed to writing in the earliest period of the Church. Although, no doubt, composed, it was only committed to memory in each Church, in so much that even in some Western Liturgies, which have come down to us, the Consecration part of the Service, being that portion which was looked upon with so much reverence that it was trusted only to the memory of the officiating minister, and taught by him to his assistants, is omitted. The use of these Liturgies having been supplanted by the encroachments of the Roman See before this practice had ceased in these churches.*

These Liturgies come down to us surely with strong proof of their antiquity stamped upon them, since they bear on their face the mark of the veneration of the earliest ages, when they had to contend against the powers of the world. After the conversion of Constantine, and the discussion of many heresies familiarising the Christian mind to the declaration of the mysteries of the faith, there was no longer any such withdrawal of this from the popular eye. It was committed to writing; hence, those which have come down to us with the passage suppressed must draw back to a very remote antiquity indeed, and before this open revelation of the Divine mysteries had taken place in the Gallican Church.

But even as to the Eastern Liturgies, which we see have the Prayer of Consecration at length, the evidence regarding them is quite sufficient to satisfy any reasonable mind, and carries them back very far indeed. To instance in the case of the Liturgy of St. James. There exists at the present day, scattered through Judea, Mesopotamia, Syria, and a portion of Asia Minor, which formerly made up the Patriarchate of Antioch, a set of heretical Christians, called Jacobites or Monophysites, who were anathematized 1395 years ago, at the Council of Chalcedon, A.D. 451. This ancient sect has, from that time to this, persisted in its separation from the orthodox Church, and no communion of any kind has subsisted between the two, each regarding the other as heretical. For a long time each preserved their separate establishments in the different Churches and Dioceses, and each had their own Patriarch in the Metropolitan City. By degrees, however, the orthodox became the inferior party, and on the Mahometan invasion, finding themselves no longer able to maintain an independent existence, fell back on the support of the Patriarch of Constantinople, whose dependents they acknowledge themselves to be at the present day. The Monophysites, on the contrary, were patronised by the invaders, and having been thus enabled to support their ancient establishment, remain in undisturbed possession of their Sees, and represent the ancient Patriarchate of Antioch. Now, these Monophysites use at this day a Liturgy in the Syriac language, which they ascribe to the Apostle St. James, and the remarkable fact about this Liturgy is, that a great part of it coincides with a Greek Liturgy used once a year by the orthodox Church at Jerusalem, under the same title, expression for expression. So that one must be a translation from the other."†

A coincidence of this kind between the most solemn religious rites of two churches, which have for 1395 years avoided all communion with each other, of course proves the parts which coincide to be more than that number of years old. A quotation, which I shall make by and bye, from this Liturgy, coincides in both, and must, therefore, be admitted to be so far authentic.

But we are further warranted in holding, that the date of its composition reaches back much before the Council of Chalcedon. As both parties have used it since the date of their separation, it is clear it was not adopted upon that event, and that they must have been using it when the schism grew up and was matured; therefore, that it had been for some time in use, sufficiently long to sanctify it in the eyes of both parties, and to induce both to continue the use of it as their own peculiar office, neither having any record of the period when it was first introduced into the Church Service, and both holding the same tradition of its being the composition of St. James.

This necessarily affords evidence of the existence of the Liturgy much prior to the Council which condemned the Monophysites. But another proof of its antiquity, as well as of its authenticity, exists in its agreement with the other Liturgies used independently and in different quarters of the ancient world, shewing a very marked uniformity of doctrine and rite, with just such a variety of expression and arrangement as to indicate that it was not borrowed from any other, but though framed in the same school, still owning a different parentage. When we consider, too, that this Liturgy was used in the Church of Jerusalem, the Mother-Church of Christendom, and in the Church of Antioch, where the Disciples were first called Christians, we cannot fail to think that it must have been ancient indeed, and composed at as early a date as any other. Now, though there be enough of variety to shew independence in its composition, there is a correspondence with primitive truth and the usage of the other Liturgies, to be accounted for only by a common origin. This can only be found, but will be fully found, by going back to the teaching of the Apostles, as the fountain whence proceeded both the doctrine and the ceremonies afterwards embodied in the written composition of the Liturgies; just as the teaching of the Gospel itself preceded the writings which now form the canon of the New Testament. It is on this account that we have such allusions as these:—"I pray you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you;" that is, what he had received to deliver to them; as also in these words, "I have received of the Lord that which also I delivered to you." Again, "I declare unto you the Gospel, which I preached unto you, which also ye received, and wherein ye stand;" and, finally, "Stand fast and hold the traditions which ye have been taught, whether by word or our epistle." Nothing else but a common teaching, since no one prescribed form of service in the Church was given by our Saviour to his Apostles, or by them to their immediate followers, could have given anything like uniformity to such compositions in the different quarters of the world,—from Spain in the west, to India in the east, and from Sarmatia in the north, to Ethiopia in the south. Such common teaching, the actual history of the Church informs us, can alone be found in the school of the Apostles; accordingly, we have no record enabling us to say that any particular Liturgy was first known at any specific time. This is a matter lost in the obscurity of history. On the other hand, we have portions of the office mentioned by early writers in the Church, sometimes obscurely, but sufficient to indicate the allusion, and at other times more explicitly reflecting back light on the other; and by this, demonstrating the existence and use of the Office in the age and Church of the writer. Thus, for instance, St. Cyril, about the year 347, who was afterwards Bishop of Jerusalem, delivered a course of lectures in the Church of Jerusalem, of which he was a presbyter, to the converts, to instruct them in the faith they had embraced. In these, he describes very minutely the rites used in the Liturgy of his Church, and quotes many of its expressions, all of which agree most accurately with the Liturgy as we now have it.

It is true that these Liturgies have come down to us occasionally with additions and interpolations; but yet the original text may be ascertrined, just in the same way that the original text of the Scriptures is ascertained, by a comparison of the earliest manuscripts which can be found, as well as from the quotations made by early writers of various portions of them. The simpler the form, the more complete the absence of amplification or tautology, or indication of modern error in the most important parts of the Service, with a coincidence of the greatest number of early manuscripts, afford us the surest ground to ascertain the form of the Liturgy, as originally delivered to the respective Churches. I see no reason for supposing that, for instance, the Liturgy of St. James was at first a different or shorter composition than as we now have it. I see no part which could be properly omitted; there is nothing redundant in it. Justin Martyr, and still more, St. Cyril, is a witness to much which it contains; and some notice, I think, would have existed of it in its more primitive and less enlarged form, if such had ever been used in the Church. Among the many manuscripts, and the many Liturgies of the dependent Churches which we find using it, or at least formed upon it, the shorter or simpler form would surely have somewhere appeared. It could not fail to have been mentioned as an historical fact, among the events and controversies of the early ages of the Church, that the form had been enlarged, that in earlier times it did not contain all that it now does. A form, certainly, every Church would have of this most solemn portion of the Church Service, either written or unwritten; indeed, to it alone at first was the term Liturgy applied; and I can see no ground for supposing that it would be nowhere reserved entire without addition or abstraction, considering the veneration with which such a deposit from the founder of their Church would be received, the care with which it would be guarded, and the zeal with which it would be observed. This, at least, I have no hesitation to avow as my firm belief, that the call upon the communicants to lift up their hearts with the Trisagium which follows, as well as the Prayer of Consecration, the first identical nearly, the other similar in its structure, and with only a slight variety in expression in all Liturgies, have come down to us from the Apostles, having been agreed upon before commencing their missions throughout the world, and are a portion of "the form of sound words," unquestionably given by each to such churches as he founded. And I believe, further, that it was used in the earliest Eastern Churches—such as Jerusalem and Antioch—before either the Gospels or any of the Epistles were written, which alone will properly account for the singular fact already noticed, that the words of institution, which are uniformly recited in the Prayer of Consecration in the various Liturgies, do not correspond with any of the narratives of the Evangelists or of St. Paul. Can any other reason be assigned for this, except that it must have been introduced into the service of the Church before the account of it was written by any or the Evangelists of St. Paul?

But I must not attempt to prosecute the historical proof of the authenticity of these Liturgies farther, even were I competent to do it justice. It would lead me far beyond my present purpose; and I must, therefore, refer you to the Liturgical writers, such as Bingham, Brett, and Palmer, which are easily accessible.

I may, before going further, notice in passing how the Scripture teaches by the most incidental notices, and not by any formal and prescribed rules, even in this most solemn rite of the Church, where, if any where, we might expect precise and definite rules laid down for our guidance; whereas we are left to the teaching and practice of the Apostles and the first planters of the Church, according to that appeal, St. Paul makes on another occasion to the received custom of the Church, "We have no such custom, neither the Churches of God." I need scarcely remind you of an observation already made, that this gives no allowance for the traditions of the Roman Church—additions, corruptions of later ages, having no warrant in Scripture, nor sanction from primitive practice. As a proof of what I have remarked as to the incidental and unmethodical teaching of the Church, in her written records, I notice the significant ceremony used in the celebration of the Lord's Supper, as well as at Emmaus, *breaking the bread*, mentioned by St. Luke and St. Paul in the history of the Institution. That the apostles did this also in rememberance of their divine Master's death, is thus noticed:—"They continued steadfastly in the breaking of bread and of prayers." "The first day of the week, when the disciples came together to break bread * * * * When he therefore was come up again and had broken bread, and eaten, and talked a long while even till break of day, so he departed." "The bread which we break, is it not the communion of the Body of Christ." "When he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat." Now, what is remarkable here, is the repeated mention of the very same acts in the same order—taking, blessing or giving thanks, and breaking, exactly the acts, and in the order observed by our Lord in the institution; and it is the more observable on the last of the above occasions by St. Paul in the ship after the shipwreck, since he alone eat it, and did not divide it with his fellow passengers. Hence we see the ground of the prominence given to this ceremony in those ancient Liturgies, which must have been observed in the sketch above given of the various particulars in which they all agree, implying, as it so significantly does, something done in representation of the great sacrifice, as well as a commemoration of it, but not a commemoration only, but a partaking of our Passover sacrificed for us; and we have further an example of the use we are to make of these Liturgies as exponents of the doctrine and practice of the early Church (consistent, as they always are, with Scripture,) and reciprocally from the observance of the rite and its primitive usage, we witness a reflex light on the antiquity and authenticity of these early Liturgies.

The inference in favor of the antiquity and authenticity of these Liturgies, from their concurrence in doctrine and ritual, is extremely well put by the learned Bishop Bull in one of his sermons. After noticing "the consent of all the Christian Churches in the world, however distant from each other, in the *prayer of oblation* of the Christian Sacrifice in the Holy Eucharist, or Sacrament of the Lord's Supper, which consent is indeed wonderful," in so much that "all the ancient Liturgies agree in this form of prayer, almost in the same words, but fully and exactly in the same sense, order, and method: which, whosoever attentively considers, must be convinced, that this order of prayer was delivered to the several Churches, in their very first plantation and settlement of them.§ This is the necessary and legitimate conclusion, that this portion at least of the Eucharistic Office, as already observed, was arranged by the Apostles before they set out on their various missions to evangelize the world, and was delivered by them to their respective converts in the widely distant regions where the Church was planted; and that the doctrine it contains, and the ceremonies it observes, were taught and enjoined by them, just as we still have them in the Offices formed on this primitive model. The similarity in this portion of almost every Liturgy is really to be accounted for on no other rational ground, since we have no historical record of any council, or allusion or hint in any writer, as to the introduction of one order for the whole Church. Had such ever been the case, we must have found it noticed somewhere or other, especially when the records of the Church and writings of the Fathers become so abundant as they do in the fourth and subsequent centuries.

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* "My meat is to do the will of Him that sent me, and to finish His work."—S. John, iv. 34.

† "I am the living Bread which came down from Heaven; if any man eat of this Bread he shall live forever."—S. John, vi. 51.

‡ "Φαρμακον αθανασιας." S. Ignatius, Ephes. Ed. Oxon. 1846.

§ "Discerning the Lord's Body." S. Paul, 1 Corinth. xi. 29.

|| Address to the members of the Episcopal Church in Scotland. By a Layman.

¶ Article VI.

* It is not merely that this portion of the Services is omitted in the Liturgies. this might imply that it formed no portion whatever of it, and that the Eucharist was celebrated without any Prayer of Consecration. However unlikely this would have been, considering the primitive notions of this rite, and the example of other Liturgies, this is the conclusion which might have been arrived at, from its absence in these Gallic Liturgies. But this conclusion is at once obviated by the Liturgies themselves, for they all bear the commencement of the Consecration Prayer, showing distinctly that this was part of the Office, shewing also in what part of it this was introduced, and that it was recited from memory, and not written out like the rest of it. Accordingly, this portion of one of these Liturgies breaks off with these words—*Ipse enim pridie quam pat.* Then follows this—Post mysterium. *Hac facimus, Domine sancte*, and so on. Now, the above words so abruptly stopping, is just the commencement of the Consecration Prayer—"He himself on the day before he suffered (pat. for pateretur)." In the next it is thus—"*Qui pridie quam pro nostra omnium sal*" (salute.) A third has—"*Ipse enim pridie quam pateretur.*" And a fourth —"*Qui pridie quam pateret.*"—Mabillon de Liturgia Gallicana, pp. 189, 192, 195, 210.

† Palmer, b. 1, p. 15.

PUBLIC WORSHIP A SACRIFICE.

By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name.—Heb. xiii. 15.

It is commonly supposed that the immediate object and end of Public Worship is edification, and that we assemble ourselves together in God's House of Prayer, mainly, if not solely, for our own benefit and improvement. Persons who are better informed will, indeed, admit that the honor of God is also intended in Public Worship; but it is evident, that most people are far from realizing this truth, set forth in this Evening's First Lesson; else, we should never hear, as we generally do, our churches called after the name of the preacher, nor would persons be found excusing their absence from the assembly of saints, on the plea that they were as profitably employed in reading the Bible or a sermon at home.

The devout Christian will readily understand that such a view of Public Worship as this, which has respect rather to our own profit than to God's honor, is most erroneous; and the words of the text, rightly understood, are well calculated to set forth and correct the falseness of this notion.

The Apostle, speaking of the "offering of praise to God," and "the giving thanks to His Name," calls this duty *a Sacrifice*; "let us offer the *sacrifice of praise* to God continually." And, a little above, we find him declaring that "*we have an altar*, whereof they have no right to eat, which serve the tabernacle." And the verse after the text, he mentions another kind of sacrifice, which is still, as under the Law, brought to the altar, viz; our *alms* to the poor; "to do good and to communicate forget not, for with such *sacrifices* God is well pleased." And again, in the following verse, the authority of the Christian Priesthood is spoken of, and the duty of obedience, and submissien to those who have the cure of souls, is enjoined.

Now we gather from these texts, that though the Jewish sacrifices have ceased, (as we are taught at large in this Epistle,) inasmuch as most of them are fulfilled in the One Sacrifice offered upon the Cross, and the rest are no longer required under the spiritual dispensation of Christ, still there exists in the Christian religion what may be truly called *sacrifices*,—that we have a true *Altar*, and a class of men specially set apart to minister at the Altar before the congregation of saints. Nay, more, without detracting in the least from the all-sufficiency of the One Great Sacrifice, and without any approach to the Romish doctrine of the Sacrifice of the Mass, it may be maintained that Christian sacrifices, and especially the Eucharist, are more truly propitiatory, and more availing for taking away sin, and conferring grace, than were ever the Jewish sacrifices of old.

If this can be established, it must follow that the solemn services of the sanctuary would be had in higher estimation than they are by the generality of men. If it can be shown that, apart from any benefit to ourselves, God's honor is greatly concerned in the decency, order, and frequency of Public Worship, that our presence before God, and the homage of our bodies, and the fruit of our lips, are so many acts of oblation which He is pleased to accept, and which He sees fit to demand of His people, as witnessing to the existence of that Kingdom which has been set up on earth, and as marking our allegiance to the Great King—if this were believed, then surely men would be more careful to attend the House of God, not only when it happens to be convenient, or when the pulpit yields attraction, but they would delight to go at any inconvenience, and be willing to sacrifice their comfort, their love of ease, their pleasure, nay, even what might seem opportunities of instruction elsewhere, simply because acts of self-denial and free-will offerings are due to Him Whose soldiers and servants they are, and not doubting that such oblations will be repaid a hundred-fold in spiritual growth and heavenly blessings.

Now, in considering the Apostle's expression "*sacrifice of praise*" with a view to ascertain the full meaning and import of the phrase, let us inquire whether there was any thing in the ancient sacrifices which does not apply to the solemn services of the Christian Church. And the first prejudice which we may mention against applying the term sacrifice to our own acts of worship is the erroneous persuasion that *blood* was always shed in the sacrifices of old. But this is altogether a mistake, and betrays an ignorance of the Scriptures, as well as of the writings of heathen antiquity; for nothing is more certain than that the sacrifices both of Jews and Gentiles consisted, many of them, of the oblation not of slain animals, but of flour, cakes, wine, fruits, and other vegetable substances.

It is recorded that Melchisedec, when he blessed Abram, brought forth bread and wine, and did this as Priest of the Most High God, because sacrifice usually preceded solemn benedictions. And this act of him who was the type of Christ was probably typical of our greatest Christian Sacrifice of thanksgiving, the Holy Eucharist, in which, after offering bread and wine to God, we feed upon them, as was always customary at the sacrifices of old—by this, signifying reconciliation with God, who is supposed Himself also to partake of the offering, and to be present at the feast.

Again, in looking into the Levitical Law, one may at first sight imagine that in most of the Jewish sacrifices there was shedding of blood, because much more is said of the offering of beasts than of the meal-offerings. But the reason why so many words were used in relation to the bloody sacrifices is, because there were so many more rites and circumstances necessary to be observed in them than in the other, which were a simpler and plainer sort of sacrifice: yet we have just reason to believe that there were far more meal-offerings than beasts brought to the Jewish altar. For, in the first place, no bullock, sheep, or goat (except for sin or trespass) was to be presented to God without a meal-offering and drink-offering; and, in case of sin or trespass, all that were not able to bring a beast or turtle-dove, were allowed to bring an offering of fine flower; and one may safely affirm that more sacrifices of fine flour must have been offered for sin than of living creatures, forasmuch as the poor would naturally form the largest portion of every community. Further, it deserves our consideration that all the sacrifices mentioned in the first three chapters of Leviticus were either free-will offerings for blessings desired, or vows for blessings received. The first chapter treats of burnt-offerings; the second of the mincha, or meal-offering; the third of the peace-offerings. Now it is plain to any one reading these chapters with attention, that it was left to the discretion of the offerer whether his sacrifice should be a beast, a bird, or a meal-offering; though if he presented an animal, a meal-offering must also accompany it. Surely, this being the case, the mincha, or meal-offering, as being the least expensive, would be the most common. So, again, besides flour and salted cakes, the Jews offered the fruits of the earth in sacrifice, as well as other substances, care only being taken that the oblation was the best of its kind, and as costly as the offerer could afford. Thus we read that King David, when Araunah the Jebusite offered him his oxen and threshing instruments for sacrifice, refused to accept them without buying them of him at a price; for, said he, "I will not offer burnt-offerings unto the Lord my God of that which doth cost me nothing."

Having, then, shown that there were other sacrifices among the Jews than those of slain animals, I will notice a second objection that might be ignorantly urged against the term "sacrifice" being applied to Christian oblations—viz: that the sacrifices of old were always *burnt* upon the altar, whereas all burnt-offerings have ceased among Christians. Now it is quite true that most of the ancient sacrifices were consumed by fire, and that this burning indicated God's acceptance and participation of the sacrifice, Who was imagined to smell a sweet savour, and to receive for Himself the portion which was consumed in the flame. And this notion was confirmed by the fact that God had occasionally Himself kindled the fire upon the altar. But it is not true that all the Jewish sacrifices were burnt; for it is certain that the wave-loaves were not thus offered with fire; and, again, it was distinctly enjoined that the scape-goat was to be presented alive before the Lord to make an atonement. These instances are sufficient to prove that it is not necessary that an oblation should be *burnt* to entitle it to the name of a sacrifice.

But perhaps a still more serious objection to our use of the word "sacrifice," is the fear entertained by many well-meaning persons lest this term should suggest the idea that our religious performances are intrinsically meritorious and propitiatory, and so detract from the all-sufficient Merits of the Great Sacrifice which was once offered for the sins of the whole world.

But this apprehension is also founded upon the mistaken notion that the sacrifices before the coming of Christ were really propitiatory; whereas, in truth, they had no real virtue apart from the merits of that prevailing Sacrifice which they prefigured. Not one of the Jewish ceremonies and sacrificial rites could, in the least, avail to cleanse from sin, but as they were accepted by God for the sake of the offering of the body of Christ once for all.

It does not, therefore, appear how the application of the term sacrifice to Christian oblations, and particularly to the Holy Eucharist, can encourage the supposition that they are intrinsically meritorious, seeing that even the Jewish sacrifices were not so, and that no sacrifice but One can justly be considered in this light, for we have the assurance of Scripture that "the blood of bulls and goats can never take away sin."

But while it is freely admitted that none of these ceremonies, either before or after Christ, are *in their own nature*, and *by their own virtue* meritorious, it may be safely maintained that, if they be done *in* and "*by* Him," our "Priest for ever," and Advocate above,—in His Name, by the sanction of His appointment, and in reliance upon His Merits,—then they are, through the Atonement of the Cross, availing to the quieting of our consciences, the reconciling to God, the imparting of grace, and the forgiveness of sin. And this surely is especially true of that Sacrifice of praise which has been ordained by Christ Himself as the perpetual Memorial of the Sacrifice of His Death, and of the benefits which we receive thereby. This is in the highest sense of the term, and in its fullest acceptation as used by the Jews of old, the Sacrifice of the Christian Church, in which we solemnly offer bread and wine to God, and then reverently eat and drink of the same, thus consecrated according to the universal custom of feasting upon a Sacrifice. All that is essential to a sacrifice is here observed:—the oblations presented by the people; the solemn offering of these with prayer by the duly commissioned priest; and the presenting of the elements for God's acceptance upon the altar.

But it is not to the Eucharist, the most solemn Sacrifice of Thanksgiving (and not improbably alluded to in our text,) that our attention is now directed, but to the less important *offerings of prayer and praise* in the Sanctuary, which are entitled in a lower degree, though, in a true and proper sense, to the name of sacrifices. "By Him (says the Apostle) let us offer the sacrifice of praise to God continually, that is, the fruit of our lips."

Observe: St. Paul, writing to the Hebrew converts, who of all people were most familiar with the import of the word "sacrifice," instead of avoiding the use of this term, as if all notion of the solemn offerings of the Mosaic Law was to be carefully banished from their christianized minds as irreconcilable with the spirituality of the Gospel, selects this very word to convey to them his idea of the character of Christian praise. Now, to the Jewish mind, sacrifice was a solemn act surrounded with a ceremonial prescribed by God Himself. It was altogether different from an act of private devotion. First there was the trouble and expense of providing the oblation: then it was to be brought to the priest, who alone could present it with prayer to God, and make it an acceptable sacrifice.

Analogous to this, the public sacrifice of prayer and praise in the Christian congregation cannot be offered without the presence of a bishop or priest. By the laws and custom of the Universal Church, which have Apostolic precedent and Divine sanction, a duly ordained minister must lead the devotions of the people, pronounce the absolution, and give the blessing, in order to give efficacy to these services; and, therefore, though these expressions, "fruit of our lips" (or, as we have it in another part of Scripture, "the calves of our lips,") are doubtless figures of speech, and we cannot literally have the confessions, and petitions, and praises, and intercessions, and thanksgivings, and vows, and promises of amendment, and good resolutions which are here signified, laid upon the material altar by the priest, as are our alms and the oblations of bread and wine, still these "fruits of our lips" are nevertheless to be regarded *as sacrifices*, as acts of solemn and deliberate devotion, to be done, according to prescribed order, in God's Sanctuary, with the concurrence of God's minister.

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We will conclude the subject, which we have thus briefly and imperfectly considered, with a few practical remarks suggested by the word "*continually*." "Let us offer the sacrifice of praise to God "*continually*."

The worship of the Church is a sacrifice. But not only this, it is a *continual* sacrifice. There was the daily, morning, and evening sacrifice among the Jews. There has ever been the same Daily Services in the Catholic Church of Christ: and our own Anglican Branch of it asserts this duty, and claims this privilege. Though we may not esteem the privilege, let us not deny the duty. They who depreciate the continual sacrifice of the Church, set themselves in opposition to a universal law of God's Kingdom. The Daily Service will last for ever. It is,—it cannot but be,—the practice of the Saints, and a living mark of the Holy Church to the end of time. A person must be spiritually blind not to see this. The common sense of religion suggests it. Nature herself witnesses to it. What! does not the sun rise and bless us every morning; and shall not we "day by day" magnify the Lord? Shall his beams penetrate the Sanctuary, and find no worshipper there, but all silent, and deserted? Has our gracious Lord taught the Church to cry continually, "Give us *this day* our *daily bread*;" and does this petition suggest individual and domestic wants only, and not those of the people and nation also? Is it lawful for a man to pray daily for common blessings, and must it not be a duty, and a privilege to unite in prayer, in God's own House of Prayer, under the direction of His Ministers? Let those who cannot or will not join their brethren, at least not grudge the Daily Sacrifice of Prayer, Praise, Thanksgiving, and Intercession which is offered up on their behalf every morning and evening throughout the year. If no one else be there, at least let the Priests stand daily ministering in our Temples. Desire not to be less privileged than were the Jews of old; nor wish to blot out one mark of our Apostolic descent from the primitive Church, which had ever her "matins" and "even-song" service throughout the year.

But besides this *continual sacrifice*, I would remind you, Brethren, of those more solemn days of Fast and Festival, upon which every devoted member of the Church Catholic, (or at least some representative of his family,) should present himself before the Lord, if he desires to be like, or fears to be very unlike all Christians of by-gone days. Now, it may be that these Holy-days fall very inconveniently in the week, and the observance of them would put you to much trouble and loss. Remember then, that those are days of peculiar sacrifice, when the Great King requires your attendance in His presence-chamber, to do Him honor, and pay Him court. These levees of the King of Kings will often be held on days inconvenient to the world. But we are not of the world, but subjects of another kingdom. And depend upon it, He will mark those who thus wait upon Him. Let this reflection afford comfort and encouragement when you have persevered in these observances without the return of any apparent spiritual benefit. "Be not weary in well-doing." "God is not unfaithful to forget your labor of love." Come in faith and repentance, using these outward means as instruments of sanctification, and as proofs of obedience and self-denial, and the Lord Jesus will smile graciously upon you at last; you will find Him at length in His own House of Prayer.

But to realize this blessedness you must come to offer sacrifice. You must come in God's way, and in compliance with the laws of His Church. Do not think too much, or immediately of the benefit, spiritual or temporal, which you hope to receive; but think first and chiefly of rendering to God that homage which is His due. Nor make much of the trouble or inconvenience which such duties may occasion you; rather to the "fruit of your lips," add cheerfully the sacrifice of your time, your bodily strength, your worldly substance: not only bringing every thought into the obedience of Christ, but presenting your bodies also a living sacrifice to God; witnessing by your whole deameanor, by every posture and attitude, by the fixed eye, the attentive ear, the bended knee, the bowing of the head, the lifting up of the hands, the hearty response and confession of the mouth, that you come into the Divine Presence rather desirous to give, than claiming to receive, intent rather upon blessing God, than blessing yourselves; in a word, that you come to *offer sacrifice*,—the sacrifice of praise and adoration to His Holy Name: that you come desiring to take up your cross, and follow your Divine Master in lowliness and meekness, mortifying the softness of the flesh, and forcing yourselves to endure hardness as good soldiers of Jesus Christ.

Thus more and more will the film that obscures the natural vision be removed, and you will see plainly that a spiritual Church and Kingdom is indeed set up among the nations of the world, that the stewards of the mysteries of Christ are real Priests offering a real, though pure, sacrifice with and on behalf of God's people, acting as His representatives, and giving thanks in His Name, Who is the Great High Priest, the prevailing Intercessor who stands continually before the Altar in heaven.

And if there are good works on earth, in the recollection of which the dying Christian may find comfort, they are the sacrifices of prayer and praise which, with sincerity of heart, he has offered to God in the sanctuary. If any works, done in Christ, are real, and enduring, and true these are such. For what on earth is so real and permanent as the Church of God, and what is so true and acceptable as the worship of regenerate man? Fleeting as a dream when one awaketh are the most substantial of worldly things, nay, the globe itself is but a shadow, compared with a single action wrought by the sons of God in that everlasting Kingdom which Christ has set up on earth,—a kingdom which penetrates beyond the things of time, and which will only stand forth in its beautiful proportions when the dross of this world shall be consumed.

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* Bp. Bull's Sermons, vol. ii. p. 553.

Acts of worship are so many definite acts of homage to the Almighty. They are acts of faith, of piety, of self-denial, performed from the purest motives; for we are not now speaking of the mere attendance in God's House on the Lord's Day, but chiefly of the less popular attendance on the Daily Sacrifice, or at least on the Holy-days of the Church. And, assuredly, if there are any "works which follow" the good man beyond the grave, they are such as these; not only because they help to stamp the character, and leave a heavenly trace upon the soul, over which death has no power; but because they are treasured up in the book of God's rememberance as separate acts, which, through Christ, will receive a reward.

Shall all mankind be judged according to their works? Shall even the elect have to give an account of every idle word that they have spoken, and of the thousand faults that they have committed? And shall not the thousand acts of confession, and petition, praise, and adoration of the continual worshipper "come up as a memorial before God?" Yea, truly—while others, with "itching ears," are "ever learning, and never coming to a knowledge of the truth," the man of prayer, in the right use of the House of God, shall have discovered and practised what they are vainly seeking after. While others are ever talking of faith, the devout will have been bringing forth the fruits thereof; and while multitudes of the "religious world," smitten with judicial blindness, are wearying themselves to find the door to Heaven, the simple-minded saint will have already found God's House to be the very Gate of Heaven, and will have entered, through this gate, into the Eternal City.

Communications.

For the Churchman.

Mr. Editor,—While unhappily there are so many things among us that make for strife and dissension, it is delightful to turn to matters on which there can be no excuse for our not being of one mind, and respecting which we must all, in the spirit of the common faith of our profession, delight to work together in the cause of our One Master even Christ—matters, too, which, claiming and deserving our warm Christian affection, may, by God's blessing, be hoped to strengthen that love of God and of each other, which will drive away the spirit of contention and unkindness. These remarks have been suggested by the perusal, in your paper of June 20th, of Bishop Southgate's interesting and delightful letter to the Corresponding Secretary of our Tract Society.

It is this year fifty years since he who may be aptly termed the Apostle of the United States, being the first to sustain therein the Apostolic office, Dr. Samuel Seabury, was taken from his labors to his rest, and his exceeding great reward. Dr. Southgate is the forty-sixth in succession from him, and is one of our first two foreign missionary bishops. His field of labor is "the dependencies of the Sultan of Turkey." There he is brought into personal intercourse with the Armenian Branch of Christ's Holy Catholic Church. This is a large and important section of the great Eastern Branch of Christendom, between which and the Western there has been no intercommunion for nearly eight hundred years, a fact which has been deeply lamented by good Christians in both. The Western Churches were known, for nearly five hundred years after this breach of communion, as the Church of Rome, in consequence of their allegiance, and that of their Bishops, to the Bishop of Rome. The English Church was a part of this confederation, until, in the assertion of its original Catholic rights, and moved by the grievous errors and corruptions of the Roman communion, it dissolved its connection with it, and became the Anglican branch of the Catholic Church, and is now very extensive, comprising in itself, and associate communions, besides the United Church of England and Ireland, throughout the vast extent of the British Empire, the remainder of the ancient Catholic Church of Scotland, and our own communion, which received its Episcopacy first from the Scotch and afterwards from the English Church. This great Anglican Branch of the Catholic Church, being now entirely independent of the Roman, indeed cut off from communion with it by the act of the latter, is, of course, not a party to that Church's severance from communion with the Oriental Churches. These are pure from the most grievous corruptions of the Church of Rome, and maintain, on principle, a very strong and decided opposition to it. Of the Anglican Church they have had, until within a few years, but a very limited knowledge. As that knowledge has increased, the reformation of that Church from papal corruption has given it much favor in their eyes, which its firm adherence to Catholic principles, and especially the apostolic succession and constitution of the ministry, tends greatly to increase. The Christian spirit and affection thus fostered have been much aided by our missions to Greece and Constantinople, and very especially since Dr. Southgate, of the latter, has been invested with the sacred order and office of the Episcopacy. The Armenian prelates recognize him as a Catholic Bishop from a pure branch of the Church; and the way seems to be opening, through him, for our better understanding of the Oriental Churches, and being enabled to contribute somewhat to raise them to their once high and efficient rank in Christendom; and to this end, to their gradual emancipation from the spiritual darkness and lethargy which, for centuries, has hovered over them; to the bringing out, in their just prominence, of the evangelical doctrines which they have never renounced, and the consequent setting aside of whatever opinions, views, or customs may be opposed to them; to the revival of the true spirit of their ancient liturgies, and the removal of any blemishes that may have become attached to them; to the infusion of renewed life into the ministrations of their unquestionably valid priesthood; and in general to the restoration among them of the agency in behalf of the Gospel which once made them a joy in the earth.

Among Bishop Southgate's means of usefulness have been tracts sent out to him by our Tract Society. One of these is Bishop Seabury's sermon on Christian Unity, which he has had translated into the Armenian tongue. It is producing among our Armenian brethren in Christ a very happy effect. Who can tell but, by the blessing of the Holy Ghost, in whose name, and by whose gracious operation, those brethren have received the adoption as well as we, this may be the inception of a work whereby the youngest portion of the youngest branch of the Western Church is to be God's agent for a revival among Oriental Christians of the true spirit of the Gospel. Such a revival may be expected to be the most effectual check to the ambition, and to the excessive and intolerant assumptions, of the Roman Church. A check put to these, and the most reasonable hope may be entertained of the reformation of that Church's grievous corruptions in doctrine and practice. What a field of delightful and certainly not unreasonable anticipation is thus opened to the true Christian! What an incentive to prayer! What an encouragement to exertion! How delightful to think that when our American Apostle penned and preached and published that sermon, which, like the rest of his writings, is an invaluable heritage to the Church, HE who seeth the end from the beginning, saw in it, after fifty years should have elapsed from the calling of its author to Paradise, a message of mercy, love, and instruction, for helping to remove that ignorance of the Eastern Churches, at the times of which He was so long pleased to wink! How blessed the mission of His servant Horatio Southgate, that God hath given him favor with those ancient people, and their spiritual pastors; thus, we may hope, furnishing an open door for missionary operations more likely than any other to reach Turks and Heathens with the fulness of the blessing of the Gospel of Christ! For who can doubt that if, by God's grace, those Eastern Churches, with all the essentials of the due organization and agency of the mystical body of Christ, and thus prepared to spread far and wide the light which may shine on them, may be brought back to the purity, fervor, and energy of their first love, there will thus be provided means of spreading the Gospel which no other missionary enterprise can come near to equalling! Here, brethren of the Church, in Bishop Southgate's mission, is a good, a holy, an eminently promising beginning. He greatly needs to have his hands strengthened. Let means to this end flow in from every section of our Church, and diligent and faithful prayer be every where offered for a blessing upon them. He prepares the way by causing the voice of our Seabury to be heard in that distant land. Let Connecticut and Rhode Island, Seabury's beloved flocks, be forward in aiding the good work. Bishop Southgate was of this Diocese when, by consecration to the Episcopate, he was qualified and fully commissioned for the work which he has in hand. Be this diocese forward as fellow-helpers in that work! The New York Church Tract Society has had added to the many tokens of God's favor towards it, the honor of having an important agency in this holy enterprise. Be that Society liberally cherished! Be it zealous in all further instrumentality which God may grant it in behalf of those Eastern brethren! Bishop Southgate and his faithful presbyters belong to our whole Church. Be all our hearts turned, as the heart of one man, to zealous co-operation in all that we can do, by prayer, and by effort in our respective proper spheres, for his encouragement and aid! MISSIONS.

For the Churchman.

"THY KINGDOM COME."

Mr. Editor,—Who that takes a survey of the vast extent of human woe, and beholds the image of God every where so miserably defaced, and the whole creation, after so many thousand years of toil and suffering, still groaning and travailing together in pain, waiting for the full accomplishment of the promised redemption, that does not most devoutly join in the petition, "Thy kingdom come?"

> "Such is the world of sorrows here below,
> Which o'er us more and more their shadows throw,
> An ever during mantle, which will cling
> Around, and stifle life; nor can we fling,
> But with this fleshly weight of life, aside,
> Sorrows or sins which with us must abide."

In perusing the pages of history we behold the great empires of the world successively rising and disappearing, like the waves of the troubled sea, swelling and dashing against each other with tremendous roar, some rising above the rest mountain high, foaming and glittering in the dazzling sunbeam, then with their cotemporaries breaking upon the silent shore of time, and in a moment lost forever! Like a tale that is told pass away the splendid honors and vain pageantry of earth's kingdoms! Yet, amid the universal and successive wreck of empires, stands a people firm and immoveable, like some insurmountable barrier, some mighty ocean cliff, which the incessant surge of centuries, with its whitening foam, have beat against in vain—a beacon rock to forewarn the nations of shipwreck and ruin!

Like some ancient oak of the forest standing alone, majestic in its solitude, entire in all its limbs and branches, though stripped of its beautiful foliage, unscathed by the hand of time, though not untouched by the lightening of heaven, ever burning yet never consumed, like the bush seen by Moses. Such is the nation of Judah! in its duration a figure and pledge of that eternal inheritance promised to the saints of God, and in the wandering and despised state of its people, a type of the true Israelite, of those who confess that here they have no abiding city but seek one to come, being but strangers and pilgrims upon the earth; though in their unparalleled fate and punishment, but an earnest of that more overwhelming and abiding destruction which shall overtake the faithless and perverse generation of Christians, when, by their long provocation and sin, they too shall fill up the measure of their iniquity.

> "That fabled Jew that wanders desolate
> Until the day of doom, knocks at the gate
> Of towering empires, and from Judah's tomb
> His spectral finger lifts which speaks of doom,
> Ill-boding Israel, fated still to roam
> Till the world's evening! where he finds a home,
> He reads his people's story, and from theirs
> Rings out the fate of nations in their ears,
> When they have cast off God; His Church defied,
> The stone which men refuse shall crush their pride."

What a speaking monitor is every way found in the people of the Jews, now telling as in trumpet tones of the justice and severity of God, as ere long they will do of his goodness and mercy, for with the fullness of the Gentiles they again shall be graffed in to the good olive tree, from which by unbelief they had been cut off, when the vail which still blinds their eyes shall be taken away. Then shall come out of Zion the deliverer, and turn away ungodliness from Jacob, and so all Israel shall be saved. "Oh! the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!" For as God had concluded all, both Jew and Gentile, in unbelief, that he might have mercy upon all, so now all shall be saved, all the believing! Language itself must fail to express the full import of these blissful words, "*And so all Israel shall be saved.*" "Happy art thou, O Israel, who is like unto thee O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thy enemies shall be found liars unto thee; and thou shalt tread upon their high places." Let all then who would be of the blessed number of the *saved*, most fervently join in the prayer, "Thy kingdom come;" first, that it may come within ourselves, within our families, and then in all the earth. May all own Christ the Messiah for their God and King, and guided by the Spirit of true holiness, *contend earnestly for the faith once delivered to the Saints*, being valiant and zealous for the glory and truth of God, neglecting neither the season nor means of grace, but with strong supplication and crying resolve with Jacob, to hold fast upon the Lord, until he bless us, bless our families, bless our country. "For the night is far spent, and the day is at hand; let us then, who are of the day, put on the whole armor of light; that we may be able to stand in the evil day, and having done all to stand." "Exhorting one another, and so much the more as we see the *day* approaching;"—that day "which shall be as the light of the morning when the sun ariseth, even a morning without clouds, as the tender grass springing out of the earth, by clear shining of the rain." To the victorious Church overcoming with Christ in the kingdom of his patience, to reign with him in the kingdom of his glory, will this day be "as the beginning of days," the commencement of an everlasting jubilee, when sorrow and sighing shall forever flee away, and all tears be wiped from off her eyes; when the "Lord her God will be a wall of fire round about her, and her glory in the midst of her," and she shall be made "an eternal excellency, a joy of many generations (even of all that have ever lived) and called the city of the Lord, the Zion of the Holy One of Israel." For this blessed consummation who will not then pray, "Thy kingdome come?"

> "Why then in sad and wintry time
> The heavens all dark with doubt and crime,
> Why lifts the Church her drooping head
> As though her evil hour were fled?
> Is she less wise than leaves of Spring
> Or birds that cower with folded wing?
> What sees she in this lowering sky
> To tempt her meditative eye?
>
> She has a charm, a word of fire,
> A pledge of love that cannot tire;
> By tempests, earthquakes, and by wars,
> By rushing waves and falling stars;
> By every sign her Lord foretold,
> She sees the world is waxing old,
> And through that last and direst storm
> Descries by faith her Saviour's form."

But to the world, careless and secure in sin, will that great day of God Almighty be a "day of darkness and gloominess, of horses and horsemen, of fire and earthquakes, of armies and terrors; yet more dreadful than all these will be (seen amid the chaos of blosdshed, fire and tempest) the towering form of the *Avenger*, flashing with terrible lustre; crowned and armed with the power and wrath of Deity against a world that has for so many ages of long suffering resisted his Spirit, worshippedi dols, and enslaved and slain his people—"God a consuming fire."

E.

For the Churchman.

PRAYER FOR THE DEPARTED

Mr. Editor,—Will you allow me to suggest that scriptural authority for Prayer for the Dead is yet to be found, notwithstanding the argument from a late work embodied in your editorial of the 11th inst.? Purely *scriptural authority* I say, as distinguished from extraneous appeals; of which tradition in itself is one; but which criticism, philology, science, history, travels, &c. are not; these, whether derived from tradition or other sources, being intrinsic in the sound study of the Bible. And these, in my present remarks, I take at the hand of the translators of our common version, who, though not infallible, were more learned in such maters than I, and have educed their result more thoroughly than I can.

Of course it is presumed that your readers are aware of the wide difference between the original Prayers for the Dead and those resulting from the doctrine of Purgatory. The former, regarding the disembodied saint as in rest and happiness and waiting for the final absolution in the last day, were for the increase of those, and the actual accomplishment of this. The latter, on the theory of expiatory pain after death, were for deliverance from it:—this is THE purgatory of theology; other notions of A purgatory are but niceties of theologians,—what of truth may be mixed with them has no right to that name.

The author quoted in your editorial relies principally on the phrase "supplication for *all saints*," in Ephes. vi. 18; which, he alleges, includes departed saints, and so establishes the doctrine or opinion. No doubt the word "saints" is frequently applied to the righteous dead, as it more frequently is to the righteous living; but it is extended also to the angels, and (by its synonyme "holy") to God, to the Persons of the Trinity.* Hence, if the "supplication" is to be for other than earthly "saints," it may be offered for the good angels, and indeed, (but, as always, in the sense of asking the conformity of the creatures to His will,) for the Almighty Himself. Sound common sense, scriptural and spiritual common sense, declare against such enlargements of the apostolic exhortation before us. And thus, the *principle* of its enlargement being undermined, departed saints have no good claim to the passage: and it is left in its natural and unstrained application to earthly saints alone.

Further refutation of your author's use of this passage may be found in the epistle from which it is extracted. The presumed force of the expression, as applied to the departed, is in the word "all"—"supplication for ALL *saints*." But that phrase occurs in other parts of this epistle, where a reference to the dead will scarcely be imagined. —"love unto ALL *the saints*," i. 15,—"less than the least of ALL *saints*," iii. 8,—"comprehend with ALL *saints*,' iii. 18. The postulate seems impregnable—that these texts render the apostle's meaning beyond fair question in the other one, "supplication for ALL *saints*." To allege it therefore in favor of prayer for "the dead in Christ," is mere assumption.

To the same effect are passages in at least two other of St. Paul's epistles:—"ALL *the saints* salute you," Philip. iv. 22,—"toward ALL *saints*," Philem. 5. No farther search, I presume, is necessary.

Your author did not perceive the result of applying his *principle* of interpretation to another passage quoted by him, that in which St. Paul desires Timothy that "supplications, prayers, intercessions, and giving of thanks, be made for ALL MEN." Now, if "supplication for all SAINTS" includes petitions for all the departed righteous, "supplications and prayers for all MEN" must include petitions for all departed human beings, righteous or wicked; yes, and "intercessions" must be added in their behalf: and thus universalism overcrows the truth. As your author will not allow this deduction in the latter text, I think he must withdraw his argument for prayer for departed saints from the former one.

Besides the above (his one and only) alleged scriptural precept in the matter, there is adduced by your author one (and only one) scriptural example, the prayer of St. Paul for Onesiphorus, who had been with him in Rome, and done him much kindness, 2 Tim. i. 16–18. The apostle first invokes "mercy" on the "house" of his Christian benefactor, and then "mercy in that day" on the benefactor himself: and your author hence infers that Onesiphorus was dead, and that Paul prayed for him as a departed saint. But this is outrunning the evidence,—which is, merely, that Onesiphorus neither was in Rome, nor had returned to his domicile in Ephesus: where else he then was does not appear; and to say that he was in *hades* is begging the question. That he was not in Rome or in Ephesus, are general propositions, (general to the matter in hand,) requiring only general proof: that he was in the place of spirits, is a specific proposition, and demands specific proof, which cannot be found.—The difference in tenor of the two prayers, that for his "house" and that for him, is no more than would pertain to the case, he being alive: "mercy" at large for his family, in return for *his* good deeds; for himself, who performed them, final and crowning "mercy in the day of judgment." A blessing is invoked on his "house" for his sake, as Israel are remembered "for the fathers' sakes." But the more perfect benediction is asked for him, who "sought" the apostle "very diligently" in Rome, and "found" him, and "refreshed" him, and "was not ashamed of his chain," besides having "ministered to him at Ephesus:" this benediction corresponding with what our Lord will say and do to those whom "He shall set on His right hand." And we have yet to learn that such a benison may not be pronounced by a befriended saint on the *living* saint to whom he is indebted for friendly aid.

Let me observe, however, that on this point I am not disposed to be "righteous overmuch." I do not believe that prayers for the dead have the least scriptural authority as an integral part of our public or private devotions. But I should be loth to condemn the overflowing or bursting heart of a mourner for venting itself in such an aspiration: it may be one means of "casting its burden on the Lord." And in this concession, I think, the plea from natural sentiment (which, by the way, is stronger in the case of the departed wicked) is sufficiently met.—Not every upspringing of a godly soul to heaven is unfolded prayer. As Daniel said to a heathen monarch, "O king, live for ever,"—not only to manifest how serenely "among lions" Jehovah could be relied upon, and to fulfil his deference as a courtier, but also to invoke the customary blessing on his sovereign, while prayer proper (for the 'life for ever') would include his conversion to the true God, and repentance, and new life,—so may we follow those who have gone hence to belong to the court of Christ with an invocation of the favor of His and our divine Father, when He shall deliver up the kingdom to Him. But such are rather interjections than intercessions,—sincere and devout interjections, but not integral elements of worship. In this latter view lay the error of the ancient (say, almost primitive) Church, continued in unreformed Churches —to the present day. By such a theory, the Church "goes beyond the word of the Lord her God."

Some have regarded one of the petitions in the Lord's Prayer as involving prayer for the righteous dead: "Thy kingdom come" has several meanings,—thy grace in our hearts—thy Church overspreading the earth—thy Church in glory; and the "coming" or hastening of the latter will advance departed saints from their incomplete to their complete reward. But this extreme scope of the language is only incidental, and does not rank as a substantial part of the prayer. Such incidental or possible meanings are not uncommon, and are to be distinguished from the matter of the supplication offered. When the Psalmist might exclaim, "May God in every way be praised," would he desire "the wrath of man," which, he declares, "shall praise Him?" If a Corinthian besought that his "approved" brethren might be "made manifest" for the safety of the Church, did he imprecate on it the "heresies" or "sects" which "must be also," if such a discrimination were thoroughly effected? When the Thessalonians prayed "Thy kingdom come," did they invoke the "falling away, and the revealing of the man of sin, the son of perdition," which, Paul assured them, must "come first?" Christians direct to Heaven their longing for the salvation of the upright; but do they wish to forward by that aspiration the "everlasting punishment" of the wicked, which will be its inevitable accompaniment? St. John foresaw the unbounded miseries that would ravage the earth before the second Advent, and the smoking torment and burning lake then to be visible to all; yet, to the warning, "Behold, I come quickly, Amen," he responds with fervor, "even so, come Lord Jesus:" did he pray, not only for the happiness Christ would bring, but also for the infliction of these calamities? Certainly not; sound construction forbids the very idea. The glory of God and the blissful return of the Son of man should be devoutly implored; but the supplication must not be reputed to embrace what is only incidental to that glory and that return. Neither should an incidental contact in the Lord's Prayer be held of any account.

Before concluding, may I venture to admonish the reader, that the distinction between faith and opinion can only operate unfavorably in claiming a larger range for prayer? Explicit prayer must be "the prayer of *faith*," of Christian faith, if, as distinguished from natural religion, (whether that be embodied in a philosophical creed, or be merged in those of idolaters and Mahommedans,) it be offered through Christ: and whatsoever is not in Holy Scripture is no part of Christian faith. However deeply cherished the opinion, and by however exemplary a disciple, there is no promise to "a prayer of opinion," discriminable from "the prayer of faith." The result of this suggestion I leave to the conscience of every enlightened believer.

Your OLD FRIEND.

July 13th, 1846.

P. S. That the Prayer Book allows prayer for departed saints, in the form for Christ's Church Militant, and in one of those in the Burial Office, is, I apprehend, an untenable assumption; and, whether tenable or not, it is an unavailing one. Untenable—because explicit prayer of that kind was early ejected from our Liturgy, (in England,) and has been kept out of it (both there and here) ever since; and to plead the connivance of the Church after such a decision, is to destroy her character, and so annihilate the authority appealed to in the issue. Unavailing—because if authority for prayer of this kind (which must be "the prayer of faith") be not in Scripture, no council or convention, no liturgy or prayer book, no tradition or fathers, can give it the due authority. The phrases in the acts for the Church Militant, and at the burial of the dead have a different and natural interpretation; and that interpretation only, consistently with self-respect, and with reverence for the Word of God, can be recognized by our ecclesiastical community.

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* Deut. xxxiii. 2. Job xv. 15. Isa. vi. 3. Dan. iv. 13, 17. viii. 13 Zech. xiv. 5. 1 Thess. iii. 13. Jude 14. Rev. iv. 8. xv. 4.

For the Churchman.

THE CHURCH OF THE HOLY COMMUNION.

Mr. Editor,—There is something about this Church of the HOLY COMMUNION, which seems to distinguish it from all the new churches of your city. If I was requested to state what it is, I would say, it is its *sacramental* character. It has not only been built and devoted, and about to be consecrated to the service of Almighty God, as a memorial of the One Sacrament of Christian Communion; it is sacramental throughout. The external appearance of the building is sacramental;—it carries the mind of the beholder back into the early times of England's Catholic Devotion, when "the sign of the Cross" was wrought into the very substance of Church Architecture. You might almost imagine, that one of the old English Churches had been taken up and transported bodily to the corner of 20th street and the 6th avenue.

On entering the church, you seem to leave the world behind. Every thing upon which the eye can fall, is suited to its place, directly tends to lead the thoughts to God, and to prepare the heart for his worship. From the west end, the chancel is the most prominent feature. The large window is not yet finished. When it is, no doubt the unity of the whole design will be preserved. The "Altar," or Communion Table, stands against a well adapted screen, and it is entirely enclosed. The covering thereof is a mantle of blue velvet, with the simple inscription in gold upon the front, "THIS DO IN REMEMBRANCE OF ME." Immediately over the "altar" is a recess, on the back ground of which are inscribed the words of the *Trisagion*. "Therefore with angels and archangels, and with all the company of Heaven, we laud and magnify thy Holy Name," &c., surrounded by an emblematic border designed to imitate tapestry, representing symbols of the four Evangelists, and surrounded by a pointed Gothic Canopy. On either side of the "altar," and corresponding with the recess, is a white tablet. On the one upon the right of the chancel is written in bold letters, "Hear what comfortable words our Saviour Christ saith, unto all who truly turn to him," with the verses from St. Matthew and St. John. And on the one on the left, "Hear also what St. Paul saith," with the quotation from first Timothy. "Hear also what St. John saith," with the words from his first Epistle, "If any man sin," &c. On the sides of the recess, I omitted to say, are the words of the INSTITUTION, on one side from St. Matthew, on the other side from St. Luke. The FONT is on the left of the chancel, near the large door, which opens into the Transept, in a space by itself, around which the children may be assembled for catechetical instruction, and under an Eastern light. It is of beautiful white marble. Over this large side door, there is a round window, full of emblems, and very appropriately expressive. In the centre there is an X, standing for "Christ," surrounded by the words, "All and in all." About this centre the circle is divided into six spaces. In the first of which is the CROWN, as an emblem of his KINGLY office: next is the BOOK, with the seven seals, being opened, an emblem of his PROPHETIC office: next is a CENSER, the emblem of his PRIESTLY office: then the KEYS, the MITRE, and the CUP, in succession. Over the main door, opposite the chancel, is a smaller circular window, with but one emblem in its centre. It is the "CROWN OF GLORY" A happy intimation to all who depart from "the House of God," from time to time, that they should be prepared to receive it, when they finally leave his earthly courts.

I have not attempted a description of this "House of Prayer," but only to illustrate its sacramental character. There is one other feature which must not be passed over without notice. It is to be a "House of Prayer, for all people," as every church should be, and must be to secure the divine blessing. Here the rich and the poor will meet together, in the presence of their common Maker, Redeemer, and Sanctifier. There are no pews, but open seats, with room to kneel facing the chancel, and kneeling stools for each worshipper. The institutions of the Gospel here, if supported at all, will be supported by the "free will offerings" of the people who come to worship; which being collected during the reading of the "Offertory" selection, will then be OFFERED unto God, and "sanctified" by the "altar," according to the universal mode of primitive times, if we may depend upon the statements of ecclesiastical historians.

I will conclude this already protracted communication, with a quotation from the judicious Hooker. "Touching significant ceremonies, some of them *are* sacraments; some *as* sacraments only. Sacraments are those which are signs and tokens of some general promised grace, which always really descendeth from God, unto the soul that duly receiveth them. Other significant tokens are only *as sacraments*, yet no sacraments.

Yours, G. B.

Philadelphia, July 17, 1846.

For the Churchman.

THE RIGHT REV. BISHOP SOUTHGATE AND HIS ACCUSERS.

Mr. Editor,—The New York Observer of the 11th inst. contains a letter addressed to the Christian public of this country impugning the conduct of the Rt. Rev. BISHOP SOUTHGATE, as aiding and abetting the Patriarch of Constantinople in the persecution, as it is represented, of the schismatics of his Church.

The Missionaries, as they are styled in common parlance, of the various sects of this country in thus arraigning an American prelate, who has the sanction and support of the Church of the United States, have perpetrated an act so flagrant, that we trust the Board of Missions will lose no time in making such a reply to these grave charges as they may merit. It is due to the Church that the facts in possession of the Board of Missions should be given to the world.

That the Greek Church is an Apostolic Church is admitted. To elevate this Church and not to overthrow it, is the object of our Eastern Mission. We do not seek to change its organization, but to engraft upon its formularies the purer faith and forms of our Church. And this would be readily done if the field so peculiarly and properly ours, was left free by the American Board, whose Missionaries seek to overturn and to bring into one stupendous ruin the fabric of this ancient Church, and so spread over those distant regions the infinite variety of sects and schisms which prevail here.

If the preservation and purification of this ancient and Apostolic Church is to be attained, it can only be accomplished by the aid and agency of our Church. But we fear there are among us too many whose hearts will faint under the storm of reproach which has been raised against our distinguished Bishop, and who are willing to buy peace at the sacrifice of this great work of raising from the dust the Eastern Churches: men, who uphold with a feeble hand, the due administration of ordinances which God has constituted the conduits of His grace; and which if not administered rightly, are not administered at all, and upon which, as "first principles," "the Church, the pillar and ground of the truth" alone stands, the beacon light of the world.

We ask, shall Bishop Southgate be sustained and cheered on in the arduous task assigned to him, or deserted and left to bear the obloquy of England and America? Let the Church speak through the Board of Missions. We look to the Board for a triumphant reply to this *Manifesto* of the American Missionaries.

ONE OF THE LAITY.

For the Churchman.

GOOD EXAMPLE FOR PRIEST AND PEOPLE.

Mr. Editor,—Please insert the following extract from one of the Parochial Reports attached to the Journal of the late Convention of the Diocese of Maryland:—

"It may be proper to report, that through the observance of the rubric, 'The minister shall not omit earnestly to move such sick persons as are of ability, to be liberal to the poor,' three hundred dollars, in less than three years, have been bequeathed to the parish, to provide the Gospel for the poor."

For the Churchman.

Mr. Editor,—"In churches where the lessons are read from an Eagle in the centre of the Choir, it might be well to play a few bars on the organ while the minister is going from his Stall to the Lectern, so as to avoid the indecorum of moving about while any part of the Liturgy is in performance. At St. Paul's, where in other respects, great decorum prevails during this part of the Service, it is the custom for the Minor Canon who reads the Lesson to leave his Stall, while several verses of the concluding Psalm remain to be sung: a custom for which there is no very apparent reason."—*Jebb on the Choral Service, &c. London*, 1843. *P.* 318.

QUI CAPIT, &c.

For the Churchman.

Mr. Editor,—I had occasion some time since, in an article on the disgraceful tactics adopted by the Low Church Press, to quote a piece from the Episcopal Recorder in which it was announced, that no misstatement would be corrected unless *particularly* requested by the injured party. Since that time the conductors of that journal have gone much farther in their descent towards Avernus. The Hagerstown schism has been eagerly welcomed by them as a means of stirring up strife and dissension in Maryland, and of assailing with effect the highminded, learned, and devoted Bishop of that Diocese. The last Convention has put a complete extinguisher upon their expectations, by the course it adopted in reference to the affair. No other resource was left them but misrepresentation and slander, that they might keep up their credit with their readers. I see by the last Banner of the Cross that a plain and candid statement of the whole proceedings of the Convention from the time this matter first came before them, was sent to the Recorder for insertion, in order that the truth might be known —IT WAS DECLINED!!! Thus, then, they not only misstate and violate the truth, but refuse to make satisfaction when expressly requested by those who are reviled and calumniated. It was well said by the wise monarch of Israel, "The way of the transgressors is hard."

I remain yours in great affliction,

M. N.

Men's own wills are the grand idols of the world; and to be given up to them, is the sure way to ruin.—*Christian's Manual.*

The Churchman.

NEW YORK, SATURDAY, JULY 25, 1846.

FLOYD SMITH, General Agent, No. 12 John-st. up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

In the last meeting of the Board of Trustees of the General Theological Seminary, and in reply to the question of a Trustee from Philadelphia, Bishop Doane made some remarks in respect to the visits of certain young gentlemen to Bishop Onderdonk, last winter, for conversation on Theological subjects. We feared at the time, that these remarks would be misapprehended, and that an ill use would be sought to be made of them; and as our fears have been realized, we now deem it proper to call attention to the fact that Bishop Doane did *not* refer to Bishop Onderdonk as authority for the remarks which he made. We add, that we understood from Bishop Doane himself, at the time, that what he said was to be understood as an expression merely of his own opinion, and that he supposed that it would be so understood.

It was our happiness on the afternoons of Thursday and Friday last to be present at a public examination of the pupils of the New York Institution for the Blind. Among the visiters we observed the Rev. Prof. Turner, Prof. McVickar, and the Rev. Mr. Thayer, whose presence we regarded as an evidence of the interest which is felt in the Institution by the Clergy of our Church. No ordinary language can suffice to express the emotions with which we listened to performances which how often soever heard never cease to be at once delightful and wonderful. Questions in Arithmetic, Grammar, Geography, History, Rhetoric, and the ordinary branches of school learning, were answered with the utmost precision and promptness. In some cases the examination was conducted by blind teachers, and what struck us most agreeably was the sprightliness with which exercises were conducted in classes in which the blindness of both teacher and pupils led us least to expect it. "It was worth a day's journey," says one, "to hear Miss Cynthia Bullock read the 23d Psalm." Not only were the pupils at home in reading and writing, but sums were wrought by them in Arithmetic by means of their boards and pegs with as much expedition as is usual for boys with their slates and pencils. Maps were produced, and the blind moved his finger to the places named by the examiner more slowly but no less accurately than is used to be done by others of the same age who have the gift of sight. What most surprised us was the demonstration of a problem in Geometry, in which the finger of the blind deliberately followed the enunciation of letters and lines until the result was correctly produced. The examination in music, though quite beyond our comprehension, was said by others, and we can well believe it, to be astonishing for the extent and accuracy of the knowledge, theoretical and practical, which it evolved from the pupils. Mr. Reiffe, whose philanthropic interest in his pupils we have always admired, was evidently gratified, as he had reason to be, with their proficiency. Among those who were distinguished in music were Robert Elder, the young Pole Kaniski, and Misses Ann Smith, McMannus, Brush and Connell. We should not forget to add that the manufactures, the productions of the pupils, were exhibited to the evident gratification of the visiters. The examination closed with a brief and pertinent address from Mr. Chamberlain, the superintendent, and a spirited farewell from Miss F. J. Crosby, formerly a pupil, and now a teacher in the Institution, some idea of which may be formed by those who have not seen it from the two stanzas annexed:—

> We, for a while, must severed be,
>   The parting tear will flow,
> But joy is mingled with that tear,
>   As to our homes we go.
> Yes! lightly as the prairie deer
>   O'er meadows green doth bound,
> Our voices through the silent wood
>   Shall merrily resound.
>
> There is an hour when mem'ry loves
>   The absent to recal;
> When o'er the spirit, calm, subdued,—
>   Deep sadness seems to fall;
> 'Tis when their song, at twilight hour,
>   The gentle warblers sing,
> And on the lily's drooping breast
>   The zephyr folds its wing.

The whole performances, in short, were of the most gratifying description, and reflect very great credit on the managers of an Institution which is an honor to the State.

"Address to the Members of the Episcopal Church in Scotland," is the title of a pamphlet which we have lately received from a member of that ancient and venerable Church. The design of the author leads him to give, in a popular form, a succinct history of the ancient liturgies, a work which is much needed, and which throws much valuable light on the Liturgy, or as it is commonly termed, the Communion office of our own Church. This portion of the pamphlet we began to reprint in our last; it is continued in the present and will be completed in one or two more numbers. We commend it to the attention of our readers.

SOLDIERS' MISSION CHURCH.—Permission having been obtained for the erection of a Chapel on Governor's Island, for the benefit of Soldiers and new Recruits, the undertaking has been begun, and will be completed so soon as adequate funds are obtained. One half the requisite amount has been already contributed. It is highly important that it should be finished before winter. It will be of plank, on a simple and chaste Church design.

The Rev. T. M. Leavenworth, son of the late Gen. Leavenworth, of the Army, whose sympathies for the soldier will add weight to his appeal, is the appointed agent for collection, and will call upon those willing to contribute to this greatly needed missionary work, in the course of the next and a few following weeks. We most cordially commend it to the patronage of Churchmen.

We have seldom spent a morning more pleasantly than lately in company with WILKINS UPDIKE, Esq., in the examination of his manuscript history of the Narragansett Church. Mr. Updike is a lawyer of Rhode Island, and favorably known to the public, and particularly to the legal profession, by his Memoirs of the Rhode Island Bar. He has been brought up in the Church, and from his connection with Church families, and access to curious and original sources of information, as well as from his literary and religious character, is eminently fitted to do justice to her history. But as the facts connected with his present effort are probably unknown to most of our readers, it may not be amiss to go into a more particular statement.

The Episcopal Convention of Rhode Island, on motion of the Rev. Francis Vinton, of Brooklyn, then a Rector in Rhode Island, appointed Mr. Updike to prepare a history of the Church in Naragansett. In conformity to that appointment the work has been prepared, the manuscript of which has been shown us. It will constitute a book of about 400 pages octavo.

St. Paul's, of Naragansett, was the second church erected in the colony of Rhode Island, in 1707. The Rev. Messrs. Budget and Guy were the first Rectors—they staid but short periods each. In 1718 the Rev. Mr. McSparran was appointed missionary by the Society for the Propagation of the Gospel to Naragansett. He arrived in 1720, and took charge of the Parish. Dr. McSprraan is reputed to be the ablest divine sent over to the Colonies by the Society. He continued

Rector of St. Paul's 37 years, and died in 1757. His ministry was signally successful, and greatly blessed. His Church was filled with the intelligence and wealth of ancient Naraganset. He established a number of other churches; Westerly, Providence, Bristol, and the New London Churches were gathered by him. Dr. Fayerweather, of Boston, succeeded Dr. McSparran and continued Rector until the Revolution, when St. Paul's, like most of the other Churches, was closed. The late Dr. Wm. Smith was first Rector of this Church after the Revolution;—he removed from thence to Newport, to Norwalk, and was subsequently President of Cheshire Academy, in Connecticut, and afterwards died in this city. The Rev. Joseph Warren succeeded Dr. Smith. There was no Church in New England, and probably in America, that sustained more able teachers and distinguished divines than the Church of Narragansett.

Dr. McSparran, during his ministry, published many works of a distinguished literary character, which have been mostly preserved in the family of the Updikes, who were connected with Dr. McSparran by affinity. He married a Miss Gardiner, of Narragansett, who was great aunt of Mr. Updike, and sister of the late Dr. Sylvester Gardiner, of Boston. Dr. M'Sparran directed the education of the late Dr. Gardiner when a youth, and his future celebrity, and that of his family were probably owing to this circumstance. President Clapp, of Yale College, was educated in the higher branches by Dr. McSparran, at his house at Narragansett. The Alumnus of Glasgow shed a literary influence all around him.

A Sermon on the "*Sacred Dignity of the Christian Priesthood*," was preached and published by him, which kindled a blaze in New England, and the scores of pamphlets that followed rather added to its brightness.

A Sermon on the Winter of 1741, descriptive of its intense severity and the sufferings of men and animals; the pestilence that succeeded in consequence of the vitiated atmosphere, arising from the carcases of dead bodies, &c. &c. are feelingly depicted. The depth of the frost, and the extent that it had frozen off into the sea, is a wonder to us now, and shows the great change of climate in the course of a hundred years.

In 1752 a work styled "America Dissected," or a short history of the Colonies, written by Dr. McSparran, was published in Dublin. It is considered a very rare work, of great ability and value. It will be published entire in the Appendix, although Mr. Updike has been offered a great price for it.

Extracts are liberally given from an ingenious but curious Sermon, preached by Dr. Fayerweather, styled on the cover, "*Set on the great Pot*," in which he sets forth with great pertinency and distinctness the reciprocal duties of clergymen and laymen.

The plan and arrangement of Mr. Updike's book we much admire. He extracts the entries of the marriages, deaths, &c. from the record, and then gives a genealogical and biographical history of the persons and families mentioned.

During the incumbency of the respective Rectors of this Church, almost all the Clergy of the Colonies visited and preached in St. Paul's, viz. Samuel Johnson, Seabury, father and son, J. Leaming, and Graves, of Conn., Checkley, Weeks, Lyon, Graves, Honeyman, Pigot Brown, of N. H., Caner, Cutler, Greaton, Fontbeck, Weeks, Keith, and others, of whom distinct biographies are given.

The biographies of the Laymen are likewise fully given, viz. Gabriel Bernon, a Huguenot; the Coles, whose maternal ancestor was the daughter of the celebrated Anne Hutchinson, who was saved from the massacre of her family at Westchester. The daughter was recovered from the natives, and afterwards married a Mr. Cole, of Narragansett, where most of her descendants now reside. The biography of the Champlin family, the family of the Gardiners, in Rhode Island, Massachusetts and Maine,—Minturns, Gedleys, Goddards, (Haily's, of Stonington, contributed by Mr. Trumbull,) the Holmes family, Wickham—the affecting narrative of Hannah Robinson—the Memoirs of Gilbert Steward the Painter, who was born in Narragansett, with a cut of the house, mill of his father, &c., Matthew Stewart, of New London; the family of Dr. Babcock, Harry, Luke, and Commodore Saltonstall, Judge William Potter, with a full memoir of the celebrated Jemima Wilkinson, who lived in Narragansett seven years—the niece of Judge Potter—her dress, appearance, person, style of speaking, her departure and death at New Jerusalem, in New York; Memoirs of the Hon. Metcalf Bouler—the large family of the Hazards, connected with some curious incidents of Matthew Robinson, Martin Reed, including the life of the late John Reed his son, who died at Poughneepsie; Life of Gov. Wanton and family; Memoir of Col. Whalley, the regicide Judge, who for many years lived and died in Narragansett.

The history of the Warwick Church contains the memory of the Lippet family, embracing the lives of Col. Christopher Lippet and Col. Christopher Greene, distinguished characters in the Revolution; the Staffords, Richard Greene, of Potonomut, Thomas Wicks, and various other families in Narragansett and elsewhere.

Indeed, Mr. Updike has evidently intended, in the manner adopted, to give as full a history of this part of Rhode Island as possible; his statements respecting slavery, their number, treatment, negro elections, amusements, &c., the large and rich plantations of Narragansett—the wealth, education, style of living, spacious mansions, amusements, hospitality, &c. The state of society which grew out of slavery is an interesting glance at the past age. The history of the once celebrated horse, the Narragansett Pacer, now extinct, is fully given.

The Preface to the work contains a history of the controversy respecting the foundation of the Narragansett country between Massachusetts, Connecticut, and Rhode Island, which ran through a period of one hundred years, compiled from original documents. It is a glance view of great antiquarian value.

Appended to the work are the annual reports of the missionaries of Rhode Island to the Home Society, up to the peace of 1783.

These historic facts, memoirs, state of society, &c. are given, in addition to the full history of the church, and not only the church, but the antiquarian, and all those whose families are memorized, must feel a strong desire to patronize Mr. Updike's efforts.

We must say again, we admire the plan of the work, and for the purpose intended it is superior to any thing of the kind we have seen.

Judge Brayton, of the Supreme Court of Rhode Island, and the Hon. Elisha R. Potter, late member of Congress from that State, have cheerfully given Mr. Updike all the aid in their power; and Mr. Polk, who has perused the work, unhesitatingly avers that it is the best history of Rhode Island, lay and ecclesiastical, that has been written.

The approbation of two such distinguished antiquarians is no small praise.

For the Churchman.

Mr. Editor:—A man and woman marry and have children: the wife dies, and after her death the man marries again and has children by the second marriage. Is a grandson of the man by the former marriage at liberty, by the laws of God and the Church, to marry a daughter of the same man by the second marriage? To state the question in other terms, may the grandson of A. B. marry the daughter of A. C. Or again, may a man marry his half-blood aunt? The question is a practical one, and an answer desired for the advice and direction of A FRIEND.

We answer, No.

In explanation of the grounds of our answer we remark, that in the absence of special legislation in our own Church on the subject we think that her members are bound *in foro conscientiæ* to look to our mother Church of England for guidance. The principle on which the law of that Church are framed is that o accordance with the *written word* of God. The more ancient prohibition of the canon law was to the seventh generation, but in the fourth council of Lateran it was reduced to the fourth generation, and this limitation was observed in England till the times of the Reformation. The prohibited degrees being thus extended by the Court of Rome, and the dispensations from them being reserved to that Court, and being one of its many sources of gain to itself, and consequent impoverishment of other countries, it was enacted by the 25th, and some subsequent statutes, of Henry VIII. that marriages should be accounted lawful which were within the Levitical degrees, or those prohibited by the law of God. These, (which extend only to the third generation) are set forth chiefly in the xviii. chapter of Leviticus. By the 99th canon of the Church of England it is enacted that "No person shall marry within the degrees prohibited by the laws of God, and expressed in a table set forth by authority in the year of our Lord 1563," which table is required by the same canon to be "in every church publicly set up and fixed at the charge of the parish." The list of prohibited degrees which used to be commonly printed in Bibles and Prayer Books and at the end of the canons, is now seldom seen: even in Mr. Biddle's edition of the Homilies, Canons, &c., it is omitted; but the original table itself, or rather "*Admonition*," including the table with the prefatory texts and notes appended will be esteemed a rarity. We annex the Admonition as we find it in Gibson's Codex, p. 500, omitting only the Latin.

The case proposed falls, we think, under the prohibition which forbids a man to marry his fathers' or his mother's sister.

An admonition to all such as shall intend hereafter to enter the state of Matrimony; godly and agreeable to Laws.

First, That they contract not with such persons as be hereafter expressed, nor with any of like degree, against the Law of God, and the Laws of the Realm.

Secondly, That they make no secret contracts, without consent and counsel of their Parents or Elders, under whose authority they be, contrary to God's Law, and man's ordinances.

Thirdly, That they contract not anew with any other, upon divorce and separation made by the Judge for a time, the laws yet standing to the contrary.

"*Marriage is honorable among all men, and the bed undefiled: but whoremongers and adulterers God will judge.*" Heb. 13. 4.

"*To avoid fornication let every man have his wife, and let every woman have her husband. He that cannot contain, let him marry: for better it is to marry than to burn.*" 1 Cor. 7.

"*Unto the married I command, not I, but the Lord, Let not the wife depart from her husband: but if she depart, let her remain unmarried, or, be reconciled unto her husband, and let not the husband put away his wife.*" 1 Cor. 1.

"*None shall come near to any of the kindred of his flesh, to uncover her shame: I am the Lord.*" Lev. 18. 6.

A man may not marry his	*A woman may not marry with her*
1 Grandmother.	1 Grandfather.
2 Grandfather's wife.	2 Grandmother's husband.
3 Wife's grandmother.	3 Husband's grandfather.
4 Father's sister.	4 Father's brother.
5 Mother's sister.	5 Mother's brother.
6 Father's brother's wife.	6 Father's sister's husband
7 Mother's brother's wife.	7 Mother's sister's husband
8 Wife's father's sister.	8 Husband's father's brother.
9 Wife's mother's sister.	9 Husband's mother's brother.
10 Mother.	10 Father
11 Step-mother.	11 Step-father.
12 Wife's mother.	12 Husband's father.
13 Daughter.	13 Son.
14 Wife's daughter.	14 Husband's son.
15 Son's wife.	15 Daughter's husband.
16 Sister.	16 Brother.
17 Wife's sister.	17 Husband's brother.
18 Brother's wife.	18 Sister's husband.
19 Son's daughter.	19 Son's son.
20 Daughter's daughter.	20 Daughter's son.
21 Son's son's wife.	21 Son's daughter's husband
22 Daughter's son's wife.	22 Daughter's daughters' husband.
23 Wife's son's daughter.	23 Husband's son's son.
24 Wife's daughter's daughter.	24 Husband's daughter's son
25 Brother's daughter.	25 Brother's son.
26 Sister's daughter.	26 Sister's son.
27 Brother's son's wife.	27 Brother's daughter's husband.
28 Sister's son's wife.	28 Sister's daughter's husband.
29 Wife's brother's daughter	29 Husband's brother's son.
30 Wife's sister's daughter.	30 Husband's sister's son.

1. It is to be noted, That those persons which be in the direct line ascendent and descendent cannot marry together, although they be never so far assunder in degree.

2. It is to be noted, That consanguinity and affinity (letting and dissolving matrimony) is contracted as well in them and by them which be of kindred by the one side, as in and by them which be of kindred by both sides.

3. Item, That by the Laws, Consanguinity and Affinity (letting and dissolving matrimony) is contracted as well by unlawful company of man and woman as by lawful marriage.

4. Item, In contracting betwixt persons doubtful which be not expressed in this table, it is most sure first to consult with men learned in the laws, to understand what is lawful, what is honest and expedient, before the finishing of their contracts.

5. Item, That no parson, vicar, or curate, shall solemnize matrimony out of his or their cure or parish church or chapel, and shall not solemnize the same in private houses, nor lawless or exempt churches, under the pains of the law forbidding the same. And that the curates have their certificates, when the parties dwell in divers parishes.

6. Item, The Bans of Matrimony ought to be openly denounced in the church by the minister three several *Sundays* or Festival-days, to the intent that they who will and can allege any impediment, may be heard, and that stay may be made till further trial, if any exception be made there against it, upon sufficient caution.

7. Item, Who shall maliciously object a frivolous impediment against a lawful matrimony, to disturb the same, is subject to the pains of the law.

8. Item, Who shall presume to contract in the degrees prohibited (though he do it ignorantly) besides that the fruit of such copulation may be judged unlawful, is also punishable at the Ordinaries' discretion.

9. Item, If any minister shall conjoin any such, or shall be present at such contracts making, he ought to be suspended from his ministry for three years and otherwise to be punished according to the laws.

10. Item, It is further ordained, that no parson, vicar, or curate do preach, treat or expound, of his own voluntary invention, any matter of controversy in the Scripture if he be under the degree of a master of Arts, except he be licensed by his Ordinary thereunto; but only for the instruction of the people, read the Homilies already set forth, and such other form of Doctrine as shall be hereafter by authority published; and shall not innovate or alter any thing in the Church, or use any old rite or ceremony, which be not set forth by public authority.

ST. LUKE'S COURCH, WEST BLOOMFIELD, ESSEX COUNTY, NEW JERSEY.—The corner-stone will be laid by the Bishop of the Diocese, on Tuesday, 28 inst., at 4 o'clock, P. M.

The Clergy, and other friends of the Church, are invited to attend.

By the steamer, the Cambria, we have later English dates.

An interesting conversation, there was no regular debate, took place in the House of Lords, June 19. Earl Fitzwilliam presented a petition against the union of the sees of St. Asaph and Bangor, and recommending a re-division of all existing dioceses, and an increase in the number of bishops. Also that bishops should be relieved from sitting in Parliament, and that their incomes should be diminished. The Bishop of Exeter thought that it was clearly the duty of the legislature to provide for the increase of bishops. He did not however desire any great decrease in their general income, and he thought that it would be a misfortune to State as well as Church were they not to sit in Parliament. Lord Brougham thought that the rapid increase of population demanded an increase in the number of Bishops—he did not think the present bench at all overpaid. Earl Fitzwilliam thought the number of bishops should be increased to 40—the present Episcopal income would be sufficient to provide for that number. The subject was here dropped.

The English Churchman contradicts the report that the Rev. Mr. Horne, Rector of St. Lawrence, Southampton, is in the list of seceders to Rome. He had merely resigned his preferment. "No sooner does a High Churchman resign any appointment in the Church or in our Universities, than certain parties rush to their inkstands and book him for Rome forthwith."

We do not learn that any further steps have been taken with regard to the Jerusalem Bishopric.

The Oxford Commemoration was held June 24. It is said to be the first for a long time in which no honorary degree was conferred. The undergraduates, according to custom, expressed their opinion of different men freely, by applause or hisses. Archdeacon Thorpe, W. B. Hope, Esq., and Dr. Pusey, were warmly cheered; Sir R. Peel and Mr. Golightly seemed to be the principal objects of aversion. The Professorship of Moral Philosophy, once filled by Mr. Sewell, and latterly by H. G. Liddell, who vacated it on being appointed head master of Westminster School, has been again filled up by the election of the Rev. John Matthias Wilson, Fellow and Tutor of Corpus Christi College.

The Rev. W. Palmer of Worcester College has been presented to the Rectory of Whitchurch, Canonicorum, in the diocese of Salisbury, valued at £739.

Mr. Gresley has published "a Second Statement on the Real Danger of the Church." It replies to Mr. Close probably, who has been shown by a writer in the English Churchman to interpret the Prayer Book in a non-natural sense.

Rev. W. Palmer of Magdalene College, Oxford, has published a volume intended to harmonize Anglican doctrine with that of the Eastern Church.

The choice of a new Pope was hastened to prevent intrigues. It took place June 17, none of the foreign cardinals being present. The following is from an English paper.

The *Moniteur* of Sunday contains the following telegraphic despatch:—

ROME, June 17, 1846.

"The Pope was elected yesterday, and proclaimed this morning. It is the Cardinal MUSTAI, native of Sinigaglia, Bishop of Imola. His Holiness has taken the name of PIUS IX.

The Paris journals are unanimous in the expression of their satisfaction at the elevation of Cardinal Mustai Ferrette to the Holy See. His election was, it appears, unanimous, and this fact is taken as a proof that the Holy Conclave were so far impressed with the state of Italy as to deem it prudent not to lose time in the appointment of a successor to Pope Gregory, and so to cut off all pretext for intrigues, both of foreign powers and of discontented parties. The Pope is only a man of fifty-four years of age, and passes for a man of moderately liberal opinions; strong hopes are therefore entertained of his wisdom and firm disposition, and his situation will at once require the exercise of both. He will have to deal with the long promised reforms in the administration of the legations. The acute and active Baron Rossi is now clothed with ambassadorial functions, and France, so often twitted for her abandonment of Ancona, will, in accordance with her now settled policy, seek to obtain by firm and persevering negociation that which she used to seek for by armed menace. Hence it was that Austria and France looked very eagerly to the proceedings of the Holy Conclave, and France already asserts loudly that, so far, her interests have triumphed. Nor do the interests of France stop there; she is indirectly interested in the settlement of the Spanish negociation, and directly interested in the consideration of the effect to be produced upon her own clergy by the example of the new Pontiff. Much has been done by the existing government to win over the clergy to the reigning dynasty, and done successfully, but much remains to be accomplished. The French clergy have never heartily accepted the revolution of July. Even the Archbishop of Paris, who owes his elevation to his once professed liberalism, cannot withhold the pleasure afforded by congratulatory occasions of saying disagreeable things. But with Miguelism, Carlism, and old Bourbonism, the sympathies of the clergy are still shared. A young Pope, well disposed towards France, and willing to take lessons from her in regard to his own civil government, is therefore hailed; nor can he be insensible to the fact that his own place as a ruler is rendered as it were more respectable, by taking his place beside the constitutional thrones of the west in harmonious equality; influencing to a considerable degree their position and their policy, and thus regaining a good deal of lost ground. The late Pope was ready, or, at least, was believed to be ready, to beckon on Austrian bayonets; Spain he helped to keep in a state of ferment by haggling for the price of the Queen's recognition, and thus exposing the throne to the suspicion of factions. His horror of the French University was only equalled by his hatred of the abominations of steam; and thus the peace of the world was in the hands of a weak bigotted old man. Whether there was to be interference in Italy, revolution in Spain, or troubles in France, depended upon the conduct of Gregory; and this state of uncertainty is changed by the accession of Pius IX.—So it is believed, and so we hope.—*Herald.*

The most important intelligence, however, refers to the dissolution of the English Cabinet under Sir Robert Peel, and the formation of a new ministry with Lord John Russell as Premier. In another column may be found a speech of the noble Lord, delivered a short time since in the city of London, from which we may infer that his administration will be favorable to the great schemes which English Churchmen are now projecting and carrying forward for the extension of Christianity at home and abroad, and that the Church will find in him a friend, and not an enemy, either masked or open. At the meeting alluded to, the Bishops of London and Jamaica, and Archdeacon Manning, were among the speakers.

For the Churchman.

MADISON, (Indiana,) July 14, 1846.

Rev. and Dear Sir,—The Convention of the Diocese of Indiana met on Thursday the 9th instant in Christ Church, Indianapolis, and was called to order by the Rt. Rev. Jackson Kemper, D. D., the Bishop in charge of the Diocese, when 12 presbyters, and 8 delegates from parishes in union with the Convention answered to their names. The business of the Convention occupied the attention of the members from Thursday morning until a very late hour on Saturday night, when the Convention adjourned to meet again on Thursday the 15th July, in St. Mary's Church, Delphi. The most important proceeding of the Convention was the election of the Rev. Thomas Atkinson, Rector of St. Peter's Church, Baltimore, to the office of Bishop of the Diocese of Indiana. This gentleman was nominated on the *third ballot* by a majority of the presbyters present, and the nomination was immediately and unanimously confirmed by the lay delegates, and he is therefore the Bishop elect of the Diocese of Indiana.

I am dear sir,
Yours most respectfully,
JOSHUA L. HARRISON.

Speech of Lord John Russel, at a meeting held in the EGYPTIAN HALL, Mansion House, London, March 17, 1846, to increase the means of religious instruction for the emigrants and settlers in the British Colonies, through the Society for the Propagation of the Gospel.

Lord John Russel—My Lord Mayor,—I rise to address you, not only as being connected with this city, —having the honor of being one of its representatives, —but likewise having held a situation under the Crown, which gave me an opportunity of knowing the condition of the Colonies. I had the means of learning how valuable are the efforts which are made by this Society for the diffusion of Christianity in our Colonies. It is, therefore, with great pleasure that I rise to second a Resolution which speaks of the advantage of giving to the poor laborers and workmen who are compelled to seek an independent subsistence for themselves and their families in the Colonies, somewhat of the advantages provided for them at home, in their own parish church and school.

The Lord Bishop, who has just addressed you, has spoken most truly of those advantages which the laborers of this country, wishing thus to seek an independent subsistence, have received at their own homes: and I was reading but lately an account from the Bishop of New Zealand, who is laboring in this cause with admirable energy, of the reports which he had heard, that the laborers and others, who had gone from Devonshire to New Zealand, were calling for help, for assistance, and for instruction.

Many of those men were accustomed to hear the bell of their village church on the Lord's day; and to hear, in that church, the Gospel preached unto them. They were accustomed, in the hours of sickness of themselves, or of any of their children, to receive the ministration and assistance of the parochial clergymen. They were accustomed, on any temporary accident or misfortune, which fell heavily upon their slender resources, to look in the first place—to resort in the very first instance—to their neighboring clergymen for such temporary aid as he could give them.

Is it wonderful that such men, upon going out to a distant Colony, should desire to see repeated, in that Colony, some of the advantages they had left? Is it wonderful that they should wish to see a clergyman;—that they should wish to be near a church;—and that they should wish to hear that same instruction and receive that same assistance which, in their own homes, in England, through the days of their infancy, they had so gratefully received, and so affectionately remembered?

Perhaps you will permit me, in speaking of this subject, to allude to instances of nations not so enlightened as ourselves; of nations which have not the revelation of the Gospel, and of our own nation, which has the revelation of the Gospel, when it had not our means of information and civilization; and to look a little to what was done by such nations. There are two lines in Homer, describing a foundation of a Colony, and it is there said of the founder of this Colony,—

"He built houses; he constructed walls around the town;
He divided the fields, and raised a temple."

Is it not plain, that, when the founder of that heathen colony built that temple in his ignorant worship,—though that worship might be mistaken,—though the object of it was not the God who was afterwards revealed to us,—yet did wish to feel a desire to give his tribute of worship, of reverence, and of thanksgiving, to the Author of the world, and of his, and of our being?

Let us look, again, to what was done by our own ancestors, in times which we call barbarous; when men, far from having the advantages which we now enjoy, were generally ignorant,—even the highest of the laymen were ignorant of the arts of reading and writing—and to whom the commonest village highway, of our days, would be a matter of surprise and admiration. In those days, the land-owners took care that, in their domains, in their villages, and their lands, while there were tenants who were able to hold the spear and the shield; who were able to go out and fight any enemy against whom they might have to contend; they took care that the village church should be reared, and that in that church should be placed a clergyman, who, by his oral instructions, might raise the minds of those poor, simple, and ignorant men to devotion to God and to Christ. I say, if such then, have been the feelings of Pagan founders of Colonies;—if such have been the feelings of barbarous chiefs, who had but just received, and just learned the truths of Christianity;—what is becoming to us to do, living in this enlightened age of the world, with all our means of instruction,—with all our organization,—with all our boast of our superiority, —of our enjoyment of the Christian religion, looking back with contempt upon Pagan darkness,—looking back with contempt upon our barbarous forefathers? I say, does it not become us to use our utmost efforts, that wherever the English people go,—that wherever a Colony is founded,—there should likewise be the means of Christian instruction; and that there should be clergymen and churches fitted to provide that instruction. This I know, that, of the various divisions into which the Christian world is unhappily divided, it has come to my knowledge, in the situation to which I have referred, that every one of them is mindful of its obligation to endeavor, according to its own views, to perform its duty of propagating and maintaining the Christian religion in the Colonies. Such is the case with the Roman Catholics, who generally have a Bishop in each of the Colonies; such is the case with the Baptists and the Congregationalists; such is the case with the Presbyterian Established Church of Scotland; such is the case with the Free Church of Scotland; and such is the case with others, whom I could mention, who have made great efforts in this behalf. I rejoice to think that, as regards the Church of England, the exertions of this Society have already been fruitful. The Lord Bishop, who preceded me, referred to the present state of Canada-West, with a population of nearly half a million, and of only a hundred clergymen; but the time was, and not very long ago—not above thirty years ago—when, with about seventy thousand people, there were but five clergymen of the Church of England in that territory. Thus we see that there are twenty times as many clergymen as there were, while the whole population is only seven times as many as it was. Thus we must agree that efforts have been made, and that advance has beeen made, in performing that great duty which is incumbent upon us. It is the only way in which, as far as I can see, that duty can be performed with general harmony and satisfaction. Things which, in former days, might have been done by Princes, and States, and Parliaments, and individual proprietors, are now done by the spirit of association and mutual assistance. None can blame us if we are anxious to see the Church of England organized as it should be organized, in all its subordination of ranks, with the assistance which the clergymen derive from their Bishop; with mutual co-operation and mutual degrees in the Colonies which belong to this empire. And permit me to say that I do trust, that, as time goes on, greater efforts will have been made than have hitherto been the case in this behalf. I feel sure, that the more the Church of England is known in the Colonies;—the more you have such excellent men as you now have; —the more of them are furnished to the Colonies;—the more they are enabled to brave the dangers of flood and field, to traverse mountains, to wend their way through woods, to visit the most remote parts, and to exhibit in their own persons the devotion, the simplicity, or the humility and the faith of a Christian pastor; —the more will the Church of England be esteemed,—the more will its influence be established.

Among the subsequent speakers, was Archdeacon Manning, who, in the course of his impressive and eloquent remarks, thus referred to the speech of Lord J. Russel.

I listened with great joy to the high political philosophy which fell from the Noble Lord who preceded me, remembering, as I do, that he stands before you this day clothed with the responsibilities of a representative of this great commercial city, and also that to his hands, in time past, has been entrusted the administration of our Colonial Empire. I listened with delight, when I heard him lay down, with statesman-like precision, that emigration and colonization are two things distinct; that even the heathen understood the sacredness of Colonies. It is the law of nature that organized life shall reproduce the germ of its own organization—trees that are mature do not return to propagate their original wildness. It is not enough that we send forth the arts of life, and the order of the civil state, if we fail to consecrate them by the charities of home and the sanctities of religion. I never doubted that such were the deep convictions of that Noble Lord; for I do not need to be reminded that it was during the time when the destinies of our Colonial Empire were committed to his trust, that the great scheme for making the colonial episcopate co-extensive with the British Empire was conceived and put in action. That wise and necessary scheme, which is the charter of our Missions, the radical principle of perpetuity to the churches planted by us abroad, met, I believe I may affirm, with the full sanction of the Noble Lord. Sharing at that time the authority of the Imperial Government, and the counsels of Her Majesty, whose public servant he then was, he gave to that undertaking his entire assent and support.

DIOCESE OF CHICHESTER.—*The Diocesan College.*—The Lord Bishop of Chichester having appointed the Rev. Philip Freeman, M. A., late Fellow and Tutor of St. Peter's College, Cambridge, to the office of the Principal of the Chichester Diocesan Theological College, the College will be re-opened on the 24th of October.

The College was founded in 1839, under the sanction of Bishop Ottey, and in connection with the Cathedral, for the preparation of candidates for Holy Orders, by instruction in Theology and the duties of the Christian Ministry. Students must be Graduates of the Universities professing their intention of offering themselves as candidates for Holy Orders, either in the Diocese of Chichester or elsewhere; or such other persons, not being Graduates, as shall have obtained permission from a Bishop to offer themselves as candidates for the office of Deacon. They must procure College and parochial testimonials of a prescribed form, if Graduates; if otherwise, the latter only, but extending over a period of three years, and accompanied by the requisite written certificate from a Bishop.

The Students reside in lodgings approved by the Principal, and placed under certain regulations as to expense. They are required to attend prayers in the Cathedral in the academical habit of their degrees. Lectures, embracing a course of Theological study, usually for one year, are given by the Principal; the subject appointed in each year for the Voluntary Theological Examination at Cambridge being kept in view; and opportunity is afforded for making some acquaintance with the management of schools and other parochial matters. The residence of the Students occupies about thirty-three weeks in the year, and is divided into four terms. A fee, including all collegiate expenses for one year, is paid on entrance.—*Eng. Churchman.*

DIOCESE OF EXETER.—*Charles Chapel, Plymouth.—Proprietary Chapels.*—The Dr. Hawker, the Vicar of of Charles, died in 1827. The late Rev. C. S. Courtenay was then Curate to the Rev. Dr. Hawker, but as, during the life of Dr. Hawker, the next presentation to the *living* had been purchased for Dr. Carne, there was no hope that Mr. Courtenay could succeed to the living. A great portion of Dr. Hawker's congregation being attached to Mr. Courtenay, entered into a subscription to build a chapel for him. *But as Mr. Courtenay's views were those of a high Calvinist,* his friends wished to ascertain whether Dr. Carey, the then Bishop, would license him *to the Chapel if he were presented to it by Dr. Carne. The Bishop determined that he would not, upon which Mr. Courtenay declared his intention to leave the Church, and the Chapel would thus become a dissenting place of worship.*" Ultimately, however, the Chapel was licensed as an appendage to the Vicarage of Charles. Dr. Carne died, and Mr. Courtenay had the Vicarage of Charles conferred upon him by the Corporation. He then vacated Charles Chapel, which had been consecrated under a stipulation between the late Bishop and the Courtenay family, that the right of presentation should remain in their hands for forty years. The incumbency of Charles Chapel having again become vacant by the appointment of the Rev. G. F. Whidborne to Christ Church, Miss Courtenay nominated the Rev. Mr. Bowden as his successor. The Bishop, however, refuses to sanction the appointment, on the ground that "he has on examination found him to hold opinions contrary to those of the Church on an important particular of Christian doctrine." Our contemporary says that "Mr. Bowden's is not orthodox according to the Bishop's notions, on the matter of infant baptism, our right reverend diocesan maintaining the doctrine of baptismal regeneration which Mr. Bowden repudiates."

Now we have not put these facts in any way to suit our particular views. We have not glossed over this fact, or strengthened that, in order to make the best case for ourselves. It is not, in short, our statement of the facts of the case. It is accepted from a contemporary, certainly not friendly, and, perhaps we should be justified in saying, hostile to the Bishop of Exeter. We have adopted his version of the affair in order that there may be no issue touching premises, and that we may start from the same point of reasoning as our opponents. We have merely stripped off the verbiage, in which the facts are clothed, by way of embellishment we suppose; we have merely rent the veil of party feeling and sectarian eulogy, presenting them to the public in what every reasoning mind will consider their naked deformity.

We assert that these facts are in themselves an ample vindication of the conduct of the Bishop. The office of the Bishop is to oversee the clergy as well as the flock—to "*charge them that they teach no other doctrine*" than that taught by the Church. The Bishop of Exeter has then simply exercised this authority upon the Rev. Mr. Bowden. His Lordship has simply treated Mr. Bowden as Bishop Carey treated Mr. Courtenay. The Church maintains the doctrine of Baptismal Regeneration. Mr. Bowden has sworn that he holds and will preach the doctrines of the Church. But Mr. Bowden's apologist declares that the rev. gentleman has repudiated one of its most important doctrines. We hold, then, that the Bishop has acted well in declining to license a clergyman who mutilates the doctrines which he has sworn to preach in their integrity. A great outcry was raised against the Tractarians for subscribing to the thirty-nine articles in a non-natural sense; but it is a far grosser outrage of the spirit of truth for a clergyman to subscribe to the thirty-nine articles in a natural sense and repudiate one of their main roots. The Bishop, after all, has only exercised the authority which every dissenting congregation considers itself competent to exercise against ministers who preach other than what they conceive to be the right doctrine. His Lordship has only discharged his office like an honest man. If he had consented to license Mr. Bowden, believing that Mr. Bowden "holds opinions contrary to those of the Church on an important particular of Christian doctrine," he would have been as guilty, as far as intention goes, as if he had poisoned the springs of religion. Let it be borne in mind that the question between the Bishop and Mr. Bowden is one not of speculation, but of fact. The Church of England enunciates a certain doctrine. Mr. Bowden at his ordination solemnly called God to witness that he held that doctrine amongst other doctrines of the Church. He now "repudiates" one of the most important of those doctrines. The Bishop, therefore, would fail in his duty to the Church and his conscience —he would be permitting his clergy to "take God's name in vain," if he did not repudiate a clergyman who had repudiated a doctrine which he had sworn was the conviction of his mind.

This unhappy affair is another instance of the evils springing from the system of proprietary chapels. They defy ecclesiastical discipline, they vitiate creeds, they too often are the arenas of loose doctrine. They make the worship of God a matter of bargain and sale; they convert a pious, popular clergyman, into a profitable pecuniary investment. Thus a correspondent of the *Times* makes the loss of income to the owner of the chapel, arising from the non-appointment of such a man as Mr. Bowden,—"a gentleman who has a high character, for acts of charity as well as for piety,"—a reason against the course of the Bishop, as if that were not mere dust in the balance, as if it could be permitted to weigh at all against the sacred principle involved. We have been told that proprietary chapels are steps which conduct people from dissent upwards to the Church; but, at least, they lead both ways, the descent to dissent being the easiest movement. Proprietary chapels are, in truth, ante-chambers to the conventicle, rather than the porches of the Church; and we have more than one instance of it in this locality. We will only allude to the case of Mr. Courtenay. The late Bishop of the Diocese we are told, declined to license him on account of his loose doctrine, upon which Mr. Courtenay was willing to become a dissenter. Either then Mr. Courtenay held the prayers against schism, and for the unity of the Church, as mere matters of form; or else he was willing to disregard them. Every ma must perceive that it was not right to play fast and loose with religion as Mr. Courtenay did—willing to remain a Churchman or sink into a dissenter as circumstances required. We allude to Mr. Courtenay only as a familiar instance of the temptations which proprietary chapels hold out to clergymen afflicted by lack of a fixity of purpose; otherwise we regard him as a devout, upright, exemplary clergyman. They are traps through which a clergyman may elude the admonition of his Bishop and the Church. And while the proprietary chapel makes the clergyman to a great extent independent of the Bishop, it renders him dependent on the congregation. The flock become the rulers of the shepherd. It converts the cause of religion into what it ought not to be, a profession, that is, in the vulgar sense. Now our idea is that there should be only one form of Church. We would have the parish Church built by the State, or the public, and settled as public property; not the proprietary chapel, built as a speculation, legally saleable, and warranted to pay five, or even seven and a half per cent. interest! We would put the coinage of money and the creation of churches on the same footing—they should be the king's exclusive privilege. Just as we yield one, to prevent the issue of base money, so would we insist on the other to guard against the graver evil of latitudinarian doctrine. The proprietary chapel system is the base coinage of the Church. It elevated shining parts above solid attainments; smoothness of manner above the rough blunt honesty of truth; preaching above praying; the man speaking of God above God, speaking by his Scriptures; it has heaped up men, pleasing teachers, and caused itching ears in congregations; and it has reopened, nineteen hundred years after the establishment of Christianity, the taunting question of the heathen, "What is truth?"—*West of England Conservative.*

To Correspondents.

"Camden" and "Amicus" in our next.

"L" is received.

Died.

At Valle Crucis, North Carolina, on the 27th of June, after a short and severe illness, Rev. WILLIAM THURSTON, A. M., Principal of the Mission School of the Protestant Episcopal Church of North Carolina.

At Lexington, (Greene County, N. Y.,) on Thursday, 2d inst., SARAH wife of George King Sistare, and daughter of the late Cornelius Cole.

Calendar.

JULY.

26. Seventh Sunday after Trinity.

AUGUST.

2. Eight Sunday after Trinity.
9. Ninth Sunday after Trinity.
16. Tenth Sunday after Trinity.
23. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
30. Twelfth Sunday after Trinity.

Notices.

The Wardens and Vestry of the Episcopal Church of the Crucifixion, invite all families and individuals not otherwise located, to attend upon their services, held every Sunday morning at half-past 10 o'clock, and every Sunday evening, at 8 o'clock, in the Lyceum Building, 563 Broadway, third door below Prince street, west side, up stairs.

An excellent Organ and Choir are engaged—a Sunday School meets every Sunday afternoon, at 2 o'clock, to which they are requested to send their children or become a Teacher—the room is most conveniently furnished, and well lighted—the seats are all free—a regular collection is taken up morning and evening, to assist in defraying the expenses—and they are respectfully solicited to invite their friends to accompany them in attending the service. JOHN GRIGG,
Rector of the Church of the Crucifixion.
July 4th, 1846.

FOREIGN MISSIONS OF THE CHURCH.—The Secretary of the Foreign Committee begs leave respectfully to state to the Church, that the "General" or undesignated funds in the Foreign Treasury are expended; and as the rule which prohibits the use of the funds contributed to a particular mission for the relief of any other, will be rigidly adhered to, the following is published for general information.

An additional amount of *fifteen hundred* dollars is needed *immediately* to complete a shipment of supplies for the AFRICAN Mission, now going forward from New York.

The sum of *nine hundred and eighty-five* dollars will be needed for the Mission at ATHENS by the 1st September next, or the drafts of the Mission cannot be paid.

The sum of *eleven hundred and sixty-one* dollars will be needed for the CONSTANTINOPLE Mission, to be remitted on the 1st September, to cover drafts, which must otherwise be dishonored.

In view of the recent action of the Board in reference to the Mission at Constantinople, the Foreign Committee have agreed to continue the appropriation as heretofore, until the Board at its triennial meeting shall finally determine the course to be adopted concerning it. In their effort to meet this appropriation the Committee must rely upon the prompt assistance of the friends of this Mission. There are only *eighty-nine* dollars in the treasury belonging to it:—the general fund, from which its wants would otherwise be supplied, is, as has been stated, entirely exhausted, and the Committee are therefore constrained to call attention to the language of the resolution of the Board, which "earnestly invokes the friends of the Mission to Constantinople to relieve it by special contributions.

Foreign Office—New York, July 15, 1846.

The Chapel adjoining the *Church of the Holy Trinity, Brooklyn Heights*, will be open for Divine Service every Sunday at 10 1-2 o'clock, A. M., and 4 P. M. until the Church is ready for consecration in the autumn.
July 25, 1846.

LIST OF CLERGY.—It is requested that notice be sent to this office by Tuesday next of any corrections or alterations proper to be made in the list of clergy in this city and vicinity.

Rev. Mr. Balch requests that during his absence in Europe, all letters and papers intended for him, be directed to the care of his father, "L. P. W. Balch, Esq., Counsellor at Law, 5 Nassau street, New York."

GEN. PROT. EPIS. S. S. UNION.—The advertisement of the publications of this Institution will be found on the fourth page of this page.
DANIEL DANA, JR., Agent.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 14th July, the Treasurer has received the following contributions:

Offerings of St James's ch, N Y, for Bishop Kemper's mission, 5 30; Mrs Margaret Holmes and daughter, of St Andrew's ch, Staten Island, for Ill, 4 50; Little Rock, Ark, 13; Christ ch, Hartford, Ct, 69; Trinity ch, Van Buren, Ark, 2 30; Fort Smith, All Saints', 4 31; Fayettsville, Ark, 6 78; a member of St Paul's ch, Alexandria, D C, 5; Grace ch, Harnden, Ct, for 1845, 6 53; for 1846, 7 29; St James's ch, Newtown, L I, for Missions in Ga, 14. Total, 138 01.

THOMAS N. STANFORD, Treasurer,
New York, July 12, 1846. 139 Broadway.

FOREIGN MISSIONS.—Since his report of July 14th the Treasurer acknowledges the receipt of the following amounts:

From young ladies of Miss Hind's school, Newark, O, for China, 18; S S St John's ch, Waterbury, Ct, education T C Brownell, Africa, 25; St Helena ch, Beaufort, S C, Ladie's Missionary Association, for Greece, 85; Rev W Goldsboro', Md, half, 2 50; Trinity ch, Martinsburg, Berkley co, Va, Missionary Society, for Africa, 10; Grace ch, Harnden, Ct, Rev C W Everest, rector, for 1845, 6 53; for 1846, 7 29—13 82; Ch of the Ascension, N Y, through the rector, for education in China, 3d year, Mrs DePeystar, 25; Mrs Mornatt, 25; Mrs Thurston, 25; Miss Turner, 25; Miss A's scholars, 57; last payment of scholarship in Mr Hill's school, Athens, through Miss LeRoy, 80—237. Total, 391 32.

J. SMYTH ROGERS, Treasurer,
New York, July 21, 1846. 69 Wall street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:

From Grace ch, Prattsville, Rev J W Stewart, 2; St Paul's ch, Sing Sing, Rev Charles H Halsey, 10; St Stephen's ch, Rev J H Price, 11 18. Total amount, 23 18.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Teasurer and Agent,
At the Depository, 20 John street.
New York, July 21, 1846.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The Treasurer acknowledges the receipt of the follow sums, viz:—

From Grace ch, Prattsville, Rev J W Stewart, 4; St Luke's ch, Rev J M Forbes, 28 52. Total amount, 32 52.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, July 21, 1846.

Prayer Books for Soldiers.—Received by the hands of Rev F Vinton, from a friend at Newport, $10.
JOHN MCVICAR, Chaplain, &c.

Advertisements.

WANTED—A young lady, who is well qualified and who has had experience as Teacher of English Studies, and of Music, wishes a situation in a school or private family. The most satisfactory reference given as to character and capacity. Please address W. H. A. box No. 2154, Lower Post Office.
July 25—3t

BOOKS.

Church Publishing and Bookselling Establishment.

Just Received.

ECCLESIASTICAL REMINISCENCES of the UNITED STATES, by Edward Waylen. Price $2,00

Now Ready.

HOUSEHOLD LITURGY, by Prof. Henry. Price 37 1-2 cents.

CHRISTIAN CHURCH, by Rev. W. D. Wilson. Price 25 cents.

YOUNG CHURCHMAN CATECHISED, by Rev. Wm. H. Odenheimer. Price 25 cents.

H. M. O. & CO., have purchased the whole edition of the above valuable work, and offer it in quantities to Sunday Schools, at a liberal discount.

HENRY M. ONDERDONK & CO.,
July 25 25 John street.

WAYLEN'S REMINISCENCES.

Now Published,

In one elegantly printed 8vo. Vol. Price $2.

ECCLESIASTICAL REMINISCENCES OF THE UNITED STATES, by Rev. Edward Waylen, late Rector of Christ Church, Rockville, Maryland. Eleven years resident in America.

This work refers to the United States of the Episcopal Church, of which country, its Churches and Clergymen, especially the northern and western cities, a graphic account is given. Mr. Waylen resided for many years in this country, and his book comprises historical and contemporary sketches of the Church, the lives of the Bishops, personal accounts of the clergy, general views of the state of society, and as well agreeable and truthful descriptions of the parts of the country through which he journeyed, and in which he resided: the whole is written in a friendly and impartial spirit.

WILEY & PUTNAM,
Publishers and Importers, 161 Broadway.
July 25—2t

Poetry.

A SOLDIER'S MEDITATION.

God of the Christian's hope,
Ere yet returning light
From this poor sleeping orb has chased
The shadows of the night;

On this most awful morn
I come to bend the knee,
And raise the incense of a heart
In holy grief to Thee!

To Thee! the Crucified,
To Thee—the great "I AM!"
The helpless Babe of Bethlehem!
And God's Eternal Lamb!

To mourn in dust the sin
Which bound Thee to the tree,
And drew from dying lips the cry,
"Hast Thou forsaken me?"

And this for worms of earth!
Great Lord! and shall it be
That any thought of this poor heart
Shall wander more from Thee?

No! to the Cross I nail
Affection, Hope, and Trust—
And bow before the Triune God,
A creature of the dust.

Governor's Island, Good Friday, 1846.

Communications.

TRACTS FOR THE SEASONS.

NO. LXXVII.

Bishop Horne, than whom, perhaps, no uninspired man ever drank more deeply into the spirit of the Psalms of David, thus speaks of them in the Preface to his admirable Commentary on them:—"His invaluable Psalms convey those comforts to others which they afforded to himself. Composed upon particular occasions, yet designed for general use; delivered out as services for Israelites under the law, yet no less adapted to the circumstances of Christians under the Gospel; they present religion to us in the most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry can never equal: while history is made the vehicle of prophecy, and creation lends all its charms to paint the glories of redemption. Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the influence of Him to whom all hearts are known, and all events foreknown, they suit mankind in all situations, grateful as the manna which descended from above, and conformed itself to every palate. The fairest productions of human art, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrancy; but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odors are emitted, and new sweets extracted from them. He who hath ever tasted their excellencies, will desire to taste them yet again: and he who tastes them oftenest will relish them best."

Great is the blessing of being provided with a litnrgy which sets these divine songs so constantly before us, and provides so admirably, in the perpetual use of them, for fixing them in the memory, exercising devout meditation on their spiritual import,* and securing their hallowed and truly evangelical guidance for our religious principles, sensibilities, and affections.

The hundred and seventh Psalm furnishes a beautiful example of the rich variety of interesting and edifying matter often comprised within one of these inspired compositions. It is now intended to dwell on a portion of that Psalm.

Opening with a call to gratitude which must commend itself to the ready and cheerful acquiescence of every reflecting person, "O give thanks unto the Lord, for He is good, for His mercy endureth forever," it proceeds to enforce the call under a variety of particular heads.

First "the redeemed of the Lord" are called upon to "give thanks unto the Lord, for He is good, for His mercy endureth forever."

By "the redeemed of the Lord," were doubtless primarily meant the Israelites, who had been delivered by divine interposition, from Egyptian bondage. They for whom the Lord had done so great things; whose oppressors He had so signally punished; and whom, with a mighty hand and stretched out arm, He had rescued from the most cruel servitude; commanding a way for them through the deep, and overwhelming their pursuers with the same waves which were cleft to prepare a path for *them;* sustaining them miraculously in the wilderness, and overpowering all opposition, placing them, in triumphant security, in that land which was possessed, and vigorously defended, by six nations great and strong; surely they, as "the redeemed of the Lord," were bound to praise Him for His goodness, and for His wonderful works to the children of men.

But the Psalmist saw also, with his prophetic eye, a more glorious redemption—that which we have to celebrate in grateful hymns—a redemption from bondage to sin and satan, effected by Jesus Christ, of whom Moses, the Jewish deliverer, was a type. More grievous than the vassalage of the Israelites in Egypt, is the slavery of sinful man to the prince of darkness. More ignominious and direful is his tyranny, than were the oppressive and exorbitant demands of Pharaoh's task-masters. More awful are the punishments he has to inflict, than were the severest cruelties suffered by the descendants of Israel in the land of strangers. Invited by the sin of Adam to exert over the human race that malignity which cannot endure their innocence and happiness, and suffered by the just judgment of Heaven to be the executioner of its righteous indignation and wrath against the ungodliness of men, he would load them here with the grievous weight of iniquity, impose upon them his degrading and disappointing service, and corrupting every source of happiness in this world, keep them, all their life-time, subject to bondage. He would suffer no ray of hope to enter into futurity; but adding tenfold horror to the clouds and darkness that rest upon the tomb, make it the threshold to the abodes of everlasting misery; where he will keep his wretched vassals in perpetual bondage, with chains of wrath confining them to the worm that never dies, and the fire that is never quenched.

From this dreadful state the Son of God, the Second Person in the Trinity, came to deliver us. No other deliverer was equal to the task. The whole world was brought into bondage. The whole world was to be redeemed. Not one of the numerous orders of created beings could undertake the work. Therefore God Himself, in unspeakably gracious condescension, enlisted—in all humility, reverence, and gratitude be the mysterious truth spoken—on the side of man. He took the manhood into God, and thus, very God and very Man, mediated between God and man, undertaking to redeem the latter from that bondage to the infernal being into which, for his sins, his Maker had justly suffered him to fall. This spoiler the Redeemer spoiled, and triumphed gloriously over the powers of death and hell. Possessing the infinite merit of which no created being can boast, He satisfied the justice of Omnipotence, and purchased for man the exercise of that mercy which frees him from bondage to the devil, restores him to the glorious liberty of the sons of God, and on the most gracious and lenient conditions, gives him the sure and certain hope, and will ultimately crown him with the exalted fruition of that presence of God where are fulness of joy, and pleasures forevermore.

Let the redeemed of the Lord reflect on this so great love of their only Saviour—they who, "gathered out of the lands, from the East and from the West, from the North and from the South," form the privileged members of that Catholic body which is the Church or elect of God. Let them meditate much on the redemption which Jesus has effected for them, and without which the wretched slaves of their bitterest enemy in this world, they would be his eternally suffering victims in the next. Remembering what must be the awful guilt and horrible punishment of their treachery to the Loid who hath thus bought them to Himself, if they continue in the service of His enemy, and going forth in this liberty wherewith Christ hath made them free, true to the principles of the faith, and humble, earnest, and sincere in the devotion of heart and life, which He requires, be theirs the Psalmist's song of gratitude and love,—"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men! Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy."

"They wandered in the wilderness, in a solitary way. They found no city to dwell in. Hungry and thirsty, their soul fainted within them. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And He led them forth by the right way, that they might go to a city of habitation."

This is an allusion to the journey of the Israelites from Egypt to the land of promise. Among the various pursuits and incidents of life, it not unfrequently meets the case of others. Perhaps it is not altogether inapplicable to that of some one of my readers. He may recollect the time, when, journeying far from home, and all its comforts and endearments, he has been exposed to great and imminent dangers. The raging tempest may have presented its varied terrors. The barren howling "wilderness" may have filled him with dismay. "Hungry and thirsty," his "soul fainted in" him. He resorted to his God. He was delivered from his "trouble." Guided and protected by the unseen but powerful hand of an overruling Providence, he returned in safety "to" his "habitation." If he has a heart deserving to be called a man's heart, he is surely ready to exclaim, in the language of true faith, cordial gratitude, and sincere love and devotion, "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

And what is this world but a wilderness through which we are all travelling to our eternal home? Great indeed are our spiritual dangers and necessities by the way. The adversary of our souls, as a roaring lion, goeth about, seeking whom he may devour. The sinful passions and propensities of men, subservient to his will, beset them on all sides to prey upon their innocence and comfort, and bring them into his eternal and galling power. Difficulties and discouragements meet them at every step. God only can support, protect, and deliver them. Under the shadow of His wings they have a sure refuge. Supported by His almighty arm, they are safe.

And when, in its earthly pilgrimage, the soul is brought to feel its want of grace, its weakness and incompetency to bear the fatigues of the journey, and its utter incapacity to reach a happy end; when, "hungry and thirsty," it is ready to faint, and cries "unto the Lord in" its "trouble;" He "delivers it out of" its "distresses." The bread of life, and the waters of salvation—the grace of God, which is sufficient for His people, and His merciful supply of that strength which is made perfect in their weakness, satisfy "the longing soul, and" fill "the hungry soul with goodness." The sacraments, ordinances, and services of the Church, especially that precious one which is the means of "the strengthening and refreshing of our souls by the Body and Blood of Christ;" the ministrations generally of God's priesthood; and faithful and diligent application to the duties of private devotion, and study and meditation in the sacred doctrines and requirements of the divine law,—are sanctified as rich sources of spiritual nourishment and vigor to the Christian pilgrim hungering and thirsting after righteousness. Directed by the grace of God, and cherishing, through its influences, lively faith, and earnest and hearty exertion, sensible that here he has no continuing city, he looks for another; he advances towards another; he walks "religiously in good works;" he is "led forth by the right way, that" he may "go to a city of habitation," even to one which hath foundations, the heavenly Jerusalem, whose Builder and Maker is God. He goes on his way rejoicing, humbly, thankfully, and constantly availing himself of the means graciously provided for his strength and refreshment, and evermore looking in true faith—faith which alike directs the principles, interests the heart, and controls the life—unto Jesus his Ruler and guide; until *there* he finds the happy termination of his journey, and in the place prepared for him in the mansions of his FATHER's house, continues forever the song he loved on earth, "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

"Such as sit in darkness, and in the shadow of death, being bound in affliction and iron: because they rebelled against the words of God, and contemned the counsel of the Most High; therefore He brought down their heart with labor. They fell down, and there was none to help. Then they cried unto the Lord in their trouble, and He saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder."

The sufferings of captivity, with which, for their rebellious and sinful acts, the Israelites were often visited, are here forcibly represented. "Darkness and the shadow of death" covered them; "bound in affliction and iron, their heart was brought down with" the "labor" of their prison-house: "they fell down" under the chains and hardships of their captivity, and "there was none to help. They cried unto the Lord in their trouble." He remembered His everlasting covenant. He thought upon His promise to the father of the faithful. "He brought them out of darkness and the shadow of death, and brake their bands in sunder."

But not only in the suffering of bodily imprisonment, are the sons of men visited with "darkness and the shadow of death, bound in affliction," and "their heart brought down with labor." That wide spread exposure to suffering which is the severe but just consequence of human corruption and sinfulness, often renders these expressions of the Psalmist descriptive, with mournful accuracy, of the human state. That act of rebellion "against the words of God, and" contempt of "the counsel of the Most High," which involved our common progenitors in sin, and radically changed the nature in which they had been formed, first brought death into the world and all our wo; and never has there been a descendant of that rebellious pair, of age and faculties for moral responsibility, who has not, wilfully and of his own fault, followed them in sin, and acted the part of the enemy of God. Hence, in the just judgment of that God, long is the train of ills that flesh is heir to. Full often do "darkness and the shadow of death" envelope the sons of men. "Bound in affliction, their heart" is "brought down, and there" is "none to help." The world, with all its attractions, and all its means of dissipating thought, is unable to console or sustain. Miserable comforters are even the sympathies of fellow men. Inadequate are all consolations from any source beneath the skies. But in this extremity, that Heavenly Parent who, as a father pitieth his children, is merciful to those who fear Him, and who doth not willingly afflict or grieve the children of men, but punisheth us for our own good, that we may be partakers of His holiness, commiserates, and is ready to relieve. And this He does and is *in Christ;* who, in the Manhood, taken into God, is touched with the feeling of our infirmities, having been in all points tempted like as we are. And when the sufferer, humbled in the faith and penitence which affliction is mercifully designed to excite and cherish, draws nigh to God, He will draw nigh to him to save him out of his distresses. He will send help from His holy place to comfort and support him; confer a peace and joy which the world can neither give nor take away; and display the abundance of His mercy by making the light afflictions which are but for the comparative moment of the present time, work for him a far more exceeding and eternal weight of glory.

"Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat, and they draw near unto the gates of death. Then they cry unto the Lord in their trouble. He saveth them out of their distresses. He sent His word, and healed them, and delivered them from their destructions."

Among the many sad effects of that wicked folly which brought corruption upon our nature, and fastens on it a mournful perpetuity of bondage to sin, is the prevalence of sickness in the world, to which allusion is so forcibly made in the above passage. Many of my readers have experienced its manifold sufferings, though now in the enjoyment of renewed health. Confined to a comfortless bed, wearisome nights were appointed them, and days of suffering and sorrow. Racked with pain, their groaning and their sighs were heard. Weakened and distressed, "their soul" abhorred "all manner of meat." Even necessary nourishment was loathsome. "They" drew "near unto the gates of death." They humbled themselves under the mighty hand of God, and cried "unto the Lord in their trouble." He heard, pitied, and relieved. "He saved them out of their distresses. He sent His word and healed them, and delivered them from their destructions." "Restored to health, to soundness of body, and vigor of spirits," they are living memorials of their Maker's kindness. Their own state is the strongest argument for entire devotion to God; and must surely dictate the humble and grateful exclamation, "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."

Perhaps the reader is *now* laboring under deprivation of health. Let it, Christian brother, turn your thoughts to God, Who makes sickness one of His means of visiting us for wise and good purposes. Make your prayer to God, and let your cry come unto Him. It is His to bring down even unto the gates of death, and to bring up again. But let perfect resignation possess your soul, and an humble submission to His will Who sees not as man sees; and Who, in the mysterious, but always wise and good, dealings of His providence, may, by the continuance of the visitation, effect your real good more surely than by restoration to health. In the true faith and devotion of the gospel, let this conviction be deeply rooted in your mind. He has support and consolation for His loving and confiding children more than enough for all their troubles and trials. In their utmost extremity, His grace is sufficient for imparting a holy serenity and joy, conferring infinitely higher happiness than can flow from any temporal good. He will guide the humble, submissive, and obedient subject of His afflictive visitations, safely through all his troubles here, and raise him hereafter to that glorious estate of perfect bliss, where all tears shall be wiped from all eyes, and there shall be no more sorrow, sickness, or death. Then will he indeed be saved out of his distresses.

But more direful than all the diseases of our frail bodies, are the spiritual maladies wherewith our nature is afflicted. The loss of the perfection in which the human soul was formed, has brought upon it innumerable diseases. The unhallowed propensities of our nature, and its passions, perverted by misdirection and abused to excess, not only often result in bodily disorders, but also sicken and enervate the soul, and frequently strike the most foul and loathsome distempers into its very core. By exposure to the defilements of the world and the flesh, it deeply imbibes the contagion of sin. A usual lamentable effect of its disorders, is its abhorring spiritual meat—loathing the nourishment by which only it can be strengthened and preserved unto everlasting life. Not unfrequently it becomes paralyzed to every spiritual feeling and exertion—dead in trespasses and sins.

O that the miserable subjects of this dreadful extremity of spiritual disease could realize the extent of their wretchedness and danger; and that all who are suffering the maladies of sin to be making inroads on their spiritual health and vigor, would duly reflect on the eternal death down to the regions of which they are fast sinking! Their doom is not yet inevitable. The long suffering of God waits while the sinner's probation is allowed to last. There is a balm in Gilead. There is a Great Physician there, even HE who, in reference to His visit of mercy to our race, declared that the whole need not a physician, but they that be sick. He, by the wholesome medicines of His doctrine and grace, is able and willing to heal all the diseases of the soul, restore it to health, and preserve it unto everlasting life. To Him, therefore, let the sinner resort. With hearty repentance and true faith let him cry "unto the Lord in" his "trouble." Let him seek relief and aid from Him by the means which He has provided in His Church. Let him persevere in penitent, devout, and faithful application to these means; nor suffer despair to affect him though an immediate cure be not experienced. Ordinary means must generally operate in the ordinary way. Deeply rooted distempers can be expected to be removed only by long and persevering application to the proper remedies. And so rich and sufficient is the grace with which Christ has promised to bless the faithful use of His appointed means, that sure confidence may be cherished of its success. To be faithful, however, such use must be earnest and unremitting. Attention to it must not be allowed to flag in either engagedness of heart, or industry in action; else the progress of healing may be most dangerously retarded, or a fatal relapse be caused.

These things piously and practically considered, the anxious Christian may trust securely that God will keep and perform His promise to all who with hearty repentance and true faith turn unto Him. He will grant them relief, and save them out of their distress. He will send "His word and" heal them, and deliver them from their destruction; and finally bestow upon them that eternal health and life which no time can affect, and no accident destroy.

"They that go down to the sea in ships, that do business in great waters: these see the works of the Lord, and His wonders in the deep. For He commandeth and raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heaven. They go down again to the depths. Their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet. So He bringeth them to their desired haven."

Of the personal experience of some who read this passage, words could hardly be more descriptive. Will they not delight often and gratefully to call to mind the signal mercy thus forcibly depicted? They were distressed, Tossed on the billows of the ocean, "their soul melted because of trouble." Mounting "up," in awful suspense, "to the heaven," and plunged, the next instant, with dreadful precipitancy, "down to the depths," they were every moment threatened with a watery grave. They cried "unto the Lord in their trouble." "*Peace, be still,*" was the authoritative and merciful command of Him "who ruleth the raging of the sea." He brought "them out of their distresses. He" made "the storm a calm, so that the waves thereof" were "still." Then were "they glad because they" were "quiet. So He" brought "them unto their desired haven." Deeply be rooted in their hearts, and gratefully and consistently be interwoven with their characters and lives, the principles and spirit of the Psalmist's chorus to this delightful song of Zion,—"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men! Let them exalt Him also in the congregation of the people, and praise Him in the assembly of the elders."

And what is life but a troubled ocean? Who has not to buffet therein with the storms of adversity? Whose course is so blest that he passes smoothly along to his last haven? The changes and chances of this mortal life produce agitations that all must feel, and which the passions and tempers of our disordered nature render still more violent and dangerous. Though sometimes there may be a calm, and life may for a while be unruffled and undisturbed; yet God who dwelleth on high, and commandeth alike the moral and the natural world rarely sees fit to let it long continue so. "He commandeth, and raiseth the stormy wind, which lifteth up the waves thereof." From some quarter or other, often from various quarters, He deems it right to disturb what He sees to be the dangerous tranquillity of life. Then comes the trial of fortitude. Then is human skill put to the test to ward off the violence of the storm. Fortitude sustained only by human strength and motives, is insufficient. The utmost skill of which man is capable, is unequal to the exigency. It may for awhile give apparent protection, and hold out fair promises of final safety. But they are delusive. The unhappy voyager finds his only hope in that God who only is mighty to save. To Him he resorts. He cries "unto the Lord in" his trouble, and He bringeth him "out of" his "distresses. He maketh the storm a calm, so that the waves thereof are still. Then" is he "glad because" he is "quiet"—glad with that true Christian joy which rests not in the mere selfish consideration that he has found relief, but delights in thinking rather of HIM who by His goodness and wonderful works, has been to him so kind. And even if that Heavenly Parent, in the exercise of His infinite wisdom, should not see fit to restore his temporal condition to quiet and rest, yet should perfect resignation, and the confidence of Christian faith, give full and amply consoling assurance that Jehovah does what is for his greatest good, and that if he continue strong in that faith—its principles, affections, and duties—he will, guided and protected by Him who ruleth over all, "so pass the waves of this troublesome world, that finally he" will "come to the land of everlasting life"—his truly "*desired haven.*" Then HE WILL BE "GLAD BECAUSE" HE IS "AT REST"—because, at an infinite distance from the agitations and convulsions of the world, he is set down on the Mount Zion, which cannot be removed, but standeth fast forever.

It is said in connexion with the mercies and deliverances set forth in this Psalm, that they who experienced them had first "cried unto the Lord."

Let this be well noted by the children of need, suffering, and affliction. They should make prayer their refuge, and draw from it their comfort. Their griefs should be laid before their Heavenly Father's mercy seat, with the plea, for favorable audience, of the merits of His mediation, Who Himself has been a Man of sorrows, and acquainted with grief. The Divine ear will not be closed to the true believer's humble and earnest entreaties. God will deliver him from his troubles in this life, or reward his patience, submission, and obedience, in that happy state where there "are pleasures forever more," where "sorrow and sighing are done away," where "the weary are at rest," and where the sufferings of the present time will have tended to work for the faithful Christian a far more exceeding and eternal weight of glory.

Unhappily there are those who, having experienced deliverance from troubles, difficulties, or dangers, have hardly given a thought to the hand of God therein manifested. They boast of deliverance by their own foresight and exertions, or by mere chance. O let them consider, before it is forever too late, that success, deliverance, prosperity, or enjoyment, not attendant on fidelity to religious duty, a sense of dependence on and obligation to our Maker, and humble and faithful obedience to His laws, are far from being pledges of His favor; but rather tend, because abused as very means of ingratitude and insult, to increase our condemnation.

Let the Christian, in all the mercies and blessings vouchsafed him, delight to recognise the goodness of the Lord, and His wonderful works to the children of men. Rendering most humble and hearty thanks for the same, let him cherish a due sense of all God's mercies, keep his heart unfeignedly thankful, and show forth his Maker's praise, not only with his lips, but in his life, by giving up himself to His service, and by walking before Him in holiness and righteousness all his days. B. T. O.

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[*] In this the Christian can have no better human adviser and guide than the above mentioned "Horne on the Psalms."

The enemies of the Church are encouraged to proceed in their attacks by the timidity of her friends; as Leysander, at the siege of Corinth, bade his men be of good courage, when he saw a hare run along upon the walls.—*Bp. Horne.*

Some think variety of religions as pleasing to God as variety of flowers. Now there can be but one religion which is true; and the God of truth cannot be pleased with falsehood, for the sake of variety.—*Bp. Horne*

It is not easy to conceive how much sin and scandal is occasioned by a severe quarrelsome temper in the disciples of Christ. It stirs up the corruptions of those with whom they contend; and leads others to think meanly of a profession which has so little efficacy to soften and sweeten the tempers of those who maintain it. Doddridge, Faw. Expos. ii. 186.—*Bp. Horne.*

If ye have ever known any sweetness of the heavenly things, if, in any season of earnest purpose, ye have felt any thrill of joy at the thought of the approach of your God; if, at any moment of persevering prayer, there has streamed upon your souls some ray of light, faint though it was and quickly vanishing; if, even in the refusal to "do" some "wickedness and sin against God," or a taking up again some neglected duty, or doing some deed of self-denying love, ye have, in some inward token of joy and peace, known some gleam of the bliss of being in one mind with God, Oh, "whereunto ye have attained, walk" on with Him, and pray for perseverance to the end.—*Pusey.*

The richest brightness of earth's most glorious light, as compared with the first gleams which just break through the darkness were a faint image of the inward light of that soul which makes God its only end, its riches, its delight, its All. For what were the brightest light which God ever kindled in the soul of man, what the sweetness of those unutterable words which St. Paul heard, what the beauty of the heavenly Jerusalem which St. John saw, "which the glory of God did lighten, and the Lamb was the light thereof," compared to that glory, and sweetness, and brightness, which not even apostle's "eye hath seen, nor ear heard, nor heart of man hath conceived;" for it is God Himself seen face to face, it is the sight, the embrace, the love of God. Take that first step; break off the sin thou knowest; seek, by God's grace, to gain some one grace thou most lackest; pray to persevere to the end; and that sight, that embrace, that love is thine. "Faithful is He who calleth you, who also will do it."—*Pusey.*

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